

WOODHULL & CLARKE'S WEEKLY.

PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!
BREAKING THE WAY FOR FUTURE GENERATIONS.

Vol. VI.—No. 16.—Whole No. 146.

NEW YORK, SEPT. 20, 1873.

PRICE TEN CENTS.

THE
LOANER'S BANK
OF THE CITY OF NEW YORK,
(ORGANIZED UNDER STATE CHARTER.)
Continental Life Building,
22 NASSAU STREET, NEW YORK.

CAPITAL..... \$500,00
Subject to increase to..... 1,000,000

This Bank negotiates LOANS, makes COLLEC-
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POSITS.

Accounts of Bankers, Manufacturers and Merchants
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FIVE PER CENT. INTEREST paid on CUR-
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CUSTOMERS.

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No. 59 Wall St., New York.

Gold and Currency received on deposit subject to
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Interest allowed on Currency Accounts at the rate
of Four per Cent. per annum, credited at the end of
each month.

ALL CHECKS DRAWN ON US PASS THROUGH
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bearing Four per Cent interest.

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Sale of Governments, Gold, Stocks and Bonds on
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OFFICE OF
FISK & HATCH,
BANKERS AND DEALERS IN
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No. 5 Nassau st., N. Y.,
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We receive the accounts of Banks, Bank-
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at sight, and allow interest on balances.

We make special arrangements for interest
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We make collections on all points in the
United States and Canada, and issue Certifi-
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We buy and sell at current rates, all classes
of Government Securities, and the Bonds of
the Central Pacific Railroad Company; also,
Gold and Silver Coin and Gold Coupons.

We buy and sell, at the Stock Exchange,
miscellaneous Stocks and Bonds, on commis-
sion, for cash.

Communications and inquiries by mail or
telegraph, will receive careful attention

FISK & HATCH

TO INVESTORS.

To those who wish to REINVEST COUPONS OR
DIVIDENDS, and those who wish to INCREASE

THEIR INCOME from means already invested in less

profitable securities, we recommend the Seven-Thirty

Gold Bonds of the Northern Pacific Railroad Com-
pany as well secured and unusually productive.

The bonds are always convertible at Ten per cent.

premium (1.10) into the Company's Lands, at Market

Prices. The rate of interest (seven and three-tenths

per cent. gold) is equal now to about 8 1-4 currency

—yielding an income more than one-third greater than

U. S. 5-20s. Gold Checks for the semi-annual in-

terest on the Registered Bonds are mailed to the post-

office address of the owner. All marketable stocks

and bonds are received in exchange for Northern

Pacifics ON MOST FAVORABLE TERMS.

JAY COOKE & CO.

A FIRST-CLASS
New York Security
AT A LOW PRICE

The undersigned offer for sale the First Mortgage
Seven Per Cent. Gold Bonds of the Syracuse and Che-
nango Valley Railroad, at 95 and accrued interest.

This road runs from the City of Syracuse to Smith's
Valley, where it unites with the New York Midland
Railroad, thus connecting that city by a direct line of
road with the metropolis.

Its length is 42 miles, its cost about \$42,000 per mile,
and it is mortgaged for less than \$12,000 per mile; the
balance of the funds required for its construction hav-
ing been raised by subscription to the capital stock.

The road approaches completion. It traverses a
populous and fertile district of the State, which in-
sures it a paying business, and it is under the control
of gentlemen of high character and ability. Its bonds
possess all the requisites of an inviting investment.
They are amply secured by a mortgage for less than
one-third the value of the property. They pay seven
per cent. gold interest, and are offered five per cent.
below par. The undersigned confidently recommend
them to all class of investors.

GEORGE OPDYKE & CO.,
No. 25 Nassau Street.

BANKING HOUSE OF
HENRY CLEWS & CO.,
32 Wall Street, N. Y.

Circular Notes and Letters of Credit for travelers;
also Commercial Credits issued available throughout
the world.

Bills of Exchange on the Imperial Bank of London,
National Bank of Scotland, Provincial Bank of Ire-
land and all their branches.

Telegraphic Transfers of money on Europe, San
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Deposit accounts received in either Currency or
Coin, subject to Check at sight, which pass through
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11 Old Broad St., London.

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THE ST. JOSEPH AND DENVER CITY RAIL-
ROAD COMPANY'S

FIRST MORTGAGE BONDS

Are being absorbed by an increasing demand for them.
Secured as they are by a first mortgage on the Road,
Land Grant, Franchise and Equipments, combined
in one mortgage, they command at once a ready
market.

A Liberal Sinking Fund provided in the Mortgage
Deed must advance the price upon the closing of the
loan. Principal and interest payable in gold. Inter-
est at eight (8) per cent. per annum. Payable semi-
annually, free of tax. Principal in thirty years. De-
nominations, \$1,000, \$500 and \$100 Coupons, or Regis-
tered.

Price 97½ an accrued interest, in currency, from
February 15, 1872.

Maps, Circulars, Documents and information fur-
nished.

Trustees, Farmers' Loan and Trust Company of New
York.

Can now be had through the principal Banks and
Bankers throughout the country, and from the under-
signed who unhesitatingly recommend them.

TANNER & CO., Bankers,
No. 11 Wall Street, New York.

AUGUST BELMONT & CO.,
Bankers,

91 and 21 NASSAU STREET,

Issue Letters of Credit to Travelers, available in all
parts of the world through the

MESSRS. DE ROTHSCHILD AND THEIR
CORRESPONDENTS.

Also, make telegraphic transfers of one on Cal-
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FOR SALE

BY S. W. HOPKINS & CO.,
71 BROADWAY

TOLEDO, PEORIA

AND:

WARSAW RAILWAY,

SECOND MORTGAGE CON-

VERTIBLE 7 PER

CENT. CURRENCY BONDS.

INTEREST WARRANTS PAYABLE

OCTOBER AND APRIL.

PRINCIPAL 1886.

We offer for sale \$100,000 of the above bonds in

block. By act of reorganization of the Company these
bonds are convertible into the First Preferred Shares

of the Company, which amounts to only 17,000 shares,
and into the Consolidated Bonds (recently negotiated

at Amsterdam) of six millions of dollars, which cover
the entire line of 230 miles of completed road, to-
gether with all the rolling stock and real property, to

the value of more than ten millions of dollars. The
road crosses the entire State of Illinois and connect

with the mammoth iron bridges spanning the Missis-
sippi at Keokuk and Burlington. The income of the

road for the year will net sufficient to pay interest on
all the bonded indebtedness and dividend on the pre-
ferred shares.

For terms apply to

CLARK, DODGE & CO.,

Corner Wall and William Streets.

W. G. Lawrence

FLOWERS AND RUSTIC WORK.

Flowers are one of the few things in life that bring us unmixed pleasure. They are the most innocent tribute of courtesy or affection as acceptable in the day of feasting as in the house of mourning. Florists are thus in a sense public benefactors. Hodgson, at No. 403 Fifth avenue, from among the palace takes us away to the sights and odors of the country with his rustic work, his gnarled boughs, and curiously crooked seats, his fragrant flowers and beautifully assorted bouquets.

Of all the ornaments now devised for beautifying gentlemen's grounds, there are none that can surpass rustic work, either in grandeur, beauty, utility or durability. It may be introduced almost anywhere if the surroundings are in the least rural; in many cases it can be placed where nothing else could be, oftentimes converting an eyesore into a place of great beauty, and yet ornamental and useful. As it is, there are few that have either the taste or good judgment for the judicious arrangement of the materials out of which the best rustic is made. To make or design rustic objects, the maker or designer must exercise good judgment as to the best place for his object—whether it is a house, bridge, vase, basket or any of the many objects that may be formed of rustic work—for if the object is in a bad position, be the object ever so good, it loses half the effect, or even becomes an eyesore. There must be something rural in the locality, something in tune with the object. Perfect taste is required for the form of any object, although in anything rustic the form will be much modified; yet there must be an original design to give meaning and grace to the object. In all cases, unless working with straight material, nature must be followed as nearly as possible, avoiding right angles or anything that looks formal; every piece should look as if joined by nature. This not only gives beauty but stability to the work. To all this must be combined the skill of the builder, to give strength, finish and neatness to the whole work. Many people think that as a matter of course carpenters can build rustic, but there are few if any that can give the natural rusticity so necessary to it. It is a trade by itself, and requires men with a natural taste and inventive genius. Some men work at it for years and cannot do it creditably.

There is nothing that may not be made in rustic work, from a dwelling-house to a cage, a bridge to a card basket. Many of the vases are filled with plants and look very handsome, with ivy half hiding the woodwork, and fine flowering plants capping the whole and making it a thing complete in itself. There are also many fine baskets filled. Certainly nothing could be more ornamental or better in a window than one of these. But these things, to be appreciated, must be seen; for large constructions we would advise any one to visit the grounds of Mr. Hoey, at Long Branch, or Peter B. King, Esq., on the Palisades overlooking the Hudson, or General Ward's estate.

BALTIMORE & OHIO RAILROAD.—
GREAT NATIONAL ROUTE.

The shortest and quickest line from Baltimore and Washington, and direct and favorite route from Boston, New York, Philadelphia and the Eastern cities, to all points in the West, Northwest and Southwest.

STEEL RAIL! DOUBLE TRACK!
STONE BALLASTED!

Unrivaled for scenery, and the only Line running the celebrated Pullman Palace Drawing-Room Cars from Philadelphia, Baltimore and Washington, to Columbus, Cincinnati and St. Louis, without change.

Tickets via this popular route can be procured at the principal Ticket Offices throughout the East, and at the Company's offices, 82 and 87 Washington street, Boston; 229 Broadway, and No. 1 Battery Place, New York; 700 Chestnut street, Philadelphia; 149 West Baltimore street, Baltimore; and 485 Pennsylvania avenue, Washington, D. C.

SIDNEY B. JONES, L. M. COLE,
Gen'l Passenger Agent, Gen'l Ticket Agent,
Cincinnati, O. Baltimore, Md.

THOS. KILKENY,
Gen'l New York Passenger Agent,
229 Broadway.

Ladies' Own Magazine.

THE ONLY FIRST-CLASS LITERARY, HOUSEHOLD AND FASHIONABLE MAGAZINE IN THE WEST,

AND
THE ABLEST, BEST AND MOST POPULAR IN AMERICA.

CHARMING STORIES, INSTRUCTIVE ESSAYS,
BEAUTIFUL POEMS,
Live Editorials, Superb Engravings.

OVER TWENTY ABLE WRITERS ENGAGED UPON IT.

Only \$2.00 a Year, or Twenty Cents a Copy,
AND A
SUPERB ORIGINAL OIL CHROMO, WORTH \$5,
FREE.

SUBSCRIBE AND MAKE UP A CLUB, AND
SECURE A HANDSOME PREMIUM.

We will send the LADIES' OWN three months on trial for 50 cents, and allow that to count as the subscription if you renew for the balance of the year. A new volume begins July 1.

M. C. BLAND & CO., Publishers,
287 W. Madison St., Chicago, Ill.

BARTON & ALLEN,
Bankers and Brokers,
No. 40 BROAD STREET,

Stocks, Bonds and Gold bought and sold on commission.

FOR USE IN FAMILIES,

THE FAMOUS

HALFORD LEICESTERSHIRE

Table Sauce,

THE BEST RELISH

Put up in any part of the world for Family Use.

Can be bought of any First-Class Grocer

WHITE STAR LINE.

For Queenstown and Liverpool,

Carrying the

UNITED STATES MAIL.

New and full-powered steamships.

Sailing from New York on Saturday, from Liverpool on Thursday, calling at Cork Harbor each way

Adriatic, Saturday, February 1, 3.00 p. m.
Oceanic, Saturday, February 8, at 3.00 p. m.
Baltic, Saturday, February 15, at 3.00 p. m.
Celtic, Saturday, February 22, at 1.00 p. m.
Atlantic, Saturday, March 1, at 3.00 p. m.

From the White Star Dock, Pavonia Ferry, Jersey City.

Passenger accommodations (for all classes) unrivaled combining
Safety, Speed, and Comfort.

Saloons, state-rooms, smoking room, and bath rooms in midship section, where least motion is felt. Surgeons and stewardesses accompany these steamers.

Rates—Saloon \$80, gold. (For sailing after 1st of April, \$100 gold.) Steerage, \$30, currency. Those wishing to send for friends from the Old Country can now obtain steerage prepaid certificates, \$30, currency.

Passengers booked to or from all parts of America, Paris, Hamburg, Norway, Sweden, India, Australia, China, &c.

Drafts from £1 upward.

For inspection of plans and other information, apply at the Company's offices, No. 10 Broadway, New York. J. H. SPARKS, Agent.

NEW YORK CENTRAL AND HUDSON RIVER RAILROAD.—Commencing Monday, June 23, 1873. Through Trains will leave Grand Central Depot—

8:00 A. M., Chicago and Montreal Express, with drawing-room cars through to Rochester and St. Albans.

9:00 A. M., Saratoga Special Express.

10:00 A. M., Special Chicago Express, with drawing-room cars to Rochester, Buffalo, &c.

10:45 A. M., Northern and Western Express.

3:40 P. M., Special Express for Albany, Troy and Saratoga, commencing Saturday, 21st inst.

4:00 P. M., Montreal Express, with sleeping cars from New York to St. Albans.

7:00 P. M., Express, Daily, with sleeping cars for Watertown and Canadaigua.

8:30 P. M., Pacific Express, Daily, with sleeping cars from Rochester, Buffalo and Niagara Falls; also for Chicago, via both L. S. and M. C. Railroads.

11:00 P. M., Express, with sleeping cars for Troy and Albany.

2:00 P. M., Hudson train.

7:00 A. M., and 5:30 P. M., Poughkeepsie trains.

9:10 A. M., 4:15, 6:20 and 7:45 P. M., Peekskill trains.

5:00 P. M., Sing Sing train.

Tarrytown trains from 30th Street Depot, stopping at all Stations, leave at 6:45, 8:25 and 10:20 A. M., 1:00, 3:00, 4:00, 4:40, 5:15, 6:30, 8:00 and 11:30 P. M.

Sunday Way Trains—For Tarrytown, from 30th street, at 8:25 A. M., and 1:00 P. M.

For Poughkeepsie, from 4th avenue and 42d street Station, 9:10 A. M.

C. H. KENDRICK, General Passenger Agent.

ONLY DIRECT LINE TO FRANCE.

THE GENERAL TRANSATLANTIC COMPANY'S MAIL STEAMSHIPS BETWEEN NEW YORK AND HAVRE, CALLING AT BREST.

The splendid vessels on this favorite route for the Continent will sail from Pier No. 50, North River, as follows:

"Ville de Paris," Surmont, Saturday, January 28.

"Washington," Roussan, Saturday, February 8.

"St. Laurent," Lemarie, Saturday, February 22.

"Perle," Danre, Saturday, March 8.

Price of passage in gold (including wine) to Brest or Havre:

First Cabin.....\$125 | Second Cabin.....\$75.

EXCURSION TICKETS AT REDUCED RATES.

These steamers do not carry steerage passengers.

American travelers going to or returning from the Continent of Europe, by taking the steamers of this line, avoid both transit by English railway and the discomforts of crossing the Channel, besides saving time and expense.

GEO. MACKENZIE, Agent, No. 58 Broadway.

The Friendship Community

Near Buffalo, Dallas Co., Missouri, has 500 acres of good land, on which its members all live and work together, combining all their property and labor for their mutual assistance and support. It is liberal and progressive, and allows equal rights to all its members, both men and women, in its business affairs. More members are wanted.

The *Communist*, its monthly paper, will be sent free to all desiring further information. Address ALXANDER LONGLEY, as above.

THE NEW YORK LIBERAL CLUB

Meets every Friday evening at 8 o'clock,

For the discussion of scientific and other interesting subjects.

Good speaking and entertaining discussions may always be expected.

THE

Western Rural,

THE GREAT

AGRICULTURAL & FAMILY WEEKLY JOURNAL OF THE WEST.

H. N. F. LEWIS, Editor and Proprietor,

WITH AN

Able and Practical Editorial Staff,

AND AN

EFFICIENT CORPS OF SPECIAL AND VOLUNTARY CONTRIBUTORS.

TERMS:

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SPLENDID INDUCEMENTS TO AGENTS.

A PLUCKY PUBLISHER.

[From the Chicago Daily Sun, Nov. 30, 1871.]

"One of the most remarkable examples of Chicago pluck and energy is given by Mr. H. N. F. Lewis, proprietor of the *Western Rural*, one of the ablest and most widely circulated agricultural journals in the country. Mr. Lewis lost by the fire one of the most complete and valuable printing and publishing establishments in the West, and also his residence and household goods. Yet he comes to the surface again with unabated ardor, re-establishes himself at No. 407 West Madison street, where he has gathered new material for his business, and from which point he has already issued the first number (since the fire) of the *Western Rural*, the same size and in the same form as previous to the fiery storm. Nobody would imagine, on glancing at the neat, artistic head and well-filled pages of the *Rural* that anything uncomfortably warm or specially disastrous had ever happened to it. Success to Lewis and his excellent *Rural*. Chicago ought to feel proud of it."

The Largest and Handsomest Paper for Young People."

THE

Young Folks' Rural,

A RURAL AND LITERARY MONTHLY JOURNAL FOR YOUNG PEOPLE OF COUNTRY AND CITY.

TERMS:

\$1.50 per Year; \$1 in Clubs of Four or More.

A PAIR OF BEAUTIFUL BERLIN CHROMOS, MOUNTED AND VARNISHED, SENT POSTPAID AS A GIFT TO EVERY YEARLY SUBSCRIBER.

The *Young Folks' Rural* is a novelty among publications for Young People—entirely a "new idea," and different from any other in style and character. Sixteen pages and sixty-four columns—the largest newspaper in Chicago!

WHAT "THEY SAY."

[From the Chicago Evening Post.]

"H. N. F. Lewis, Esq., the well-known publisher of that admirable weekly, the *Western Rural*, is publishing a monthly rural and literary journal, under the title of the *Young Folks' Rural*. * * * Mr. Lewis is just the man to make it a 'big thing.'"

[From the Letter of a Western Mother.]

"The *Young Folks' Rural* is just what our dear children need. Altogether it is a noble enterprise, and will do an untold amount of good. It is the 'parents' assistant,' and all thinking parents will join me in thanking you."

[From a School Teacher.]

"I am a teacher, and take the paper for the benefit and amusement of my pupils. Eyes are brighter and lessons better learned when the *Young Folks' Rural* makes its appearance."

SPECIMEN NUMBERS SENT FREE.

Address,

H. N. F. LEWIS, Publisher,
Chicago, Ill.

Both *Western Rural* and *Young Folks' Rural* furnished for One Year for \$3.00.

WM. DIBBLEE,

LADIES' HAIR DRESSER,

854 BROADWAY,

Has removed from his Store to the

FIRST FLOOR,

where he will continue to conduct his business in all its branches TWENTY-FIVE PER CENT. CHEAPER than heretofore, in consequence of the difference in his rent.

CHATELAINE BRAIDS.

LADIES' AND GENTLEMEN'S WIGS.

and everything appertaining to the business will be kept on hand and made to order.

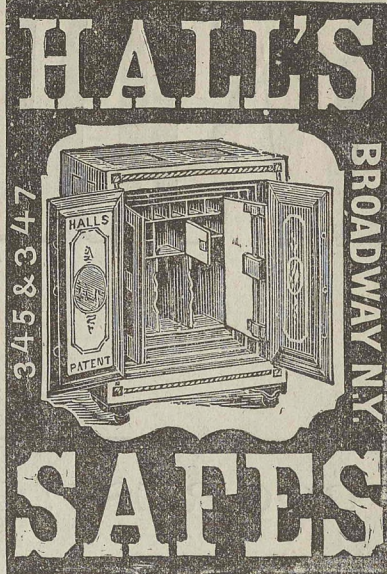
DIBBLEE'S for stimulating JAPONICA for soothing and the MAGIC TAR SALVE for promoting the growth of the hair, constantly on hand. Consultation on diseases of the Scalp, Mondays, Wednesdays and Fridays, from 9 A. M. till 3 P. M. Also, his celebrated

HARABA ZEIN,

or FLESH BEAUTIFIER, the only pure and harmless preparation ever made for the complexion. No lady should ever be without it. Can be obtained only at

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HURD BLOCK, JACKSON, MICH.

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SOCIAL FREEDOM
COMMUNITY

This Institution is situated in Chesterfield County, Virginia, about nine miles from Richmond. It is founded on the principles of Social Freedom, as laid down in the address of Victoria C. Woodhull, in Steinway Hall, New York, November 20, 1871. The Community owns three hundred and thirty-three acres of land, half of which is improved—the balance is valuable timber. There is a good water-power on it, and they propose to erect a saw-mill. A few more congenial persons can be now admitted on probation. Address, inclosing a sheet of paper and stamped envelope, S. L. TIBBALS, Box 42, Manchester, Chesterfield County, Va. 146-St

Champion Cure

AND

Liberal Institute,

Carversville, Bucks Co., Pa.

Will be opened for patients and pupils, September 15, 1873.

The Medical Department is under the charge of Mrs. MAUD C. WALKER, M. D., a regularly-educated physician, of wide experience in hospital and ordinary practice.

She will be assisted by S. M. SAWIN, M. D., educated at Conception Medical College, Chili, S. A., an experienced army-surgeon.

The Academic Department is headed by S. N. WALKER, A. M., a graduate of Vermont University, to whom application for circulars should be made. 146]

THE

AMERICAN BATH,

23 Irving Place,

Embraces the most comprehensive system of remedial agencies of any like institution in this country. In addition to the

TURKISH,

RUSSIAN,

ORIENTAL,

SULPHURETS,

SULPHUROUS VAPOR,

FUMIGATED,

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Treatment by ELECTRICITY and MAGNETISM receives special attention.

These Baths are select, and given singly, and are administered in such a way as to healthfully adapt themselves to each individual case of either sex.

PRICES OF BATHS—From \$1.00 to \$3.00.

New York, 1873.

[146]

DR. S. M. LANDIS'

Famous Condemned

AND

Prohibited Books.

Secrets of Generation (that caused his imprisonment.) Sold, sealed, \$1.

Prohibited Lecture on Woodhull and Beecher, analyzing FREE-LOVE, 15c.

Send stamp for catalogue for the rest. Address him at his Medical Institute, No. 13 N. 11th St., Philadelphia, Pa. 146



The Books and Speeches of Victoria C. Woodhull and Tennie C. Claflin will hereafter be furnished, postage paid, at the following liberal prices:

The Principles of Government, by Victoria C. Woodhull	\$3 00
Constitutional Equality, by Tennie C. Claflin.....	2 00
The Principles of Social Freedom.....	25
The Impending Revolution.....	25
The Ethics of Sexual Equality.....	25

INDUSTRIAL JUSTICE.

1. Go to, now, ye rich men; weep and howl, for your miseries that shall come upon you.
4. Behold the hire of the laborers who have reaped down your fields, which is kept back by fraud, crieth, and the cries of them which have reaped are entered into the ears of the Lord.

Gen. Ep. James v. 1-4.

[From the *Walterboro (S. C.) News.*]
COLORED COMMUNISM.

In Colleton County the colored people own, and are successfully conducting, some of the largest plantations. This is done under a sort of communism. A number of them, in some cases as many as fifty, form themselves into a society, elect their officers and adopt by-laws. They have regular meetings, at which the officers report, and a specified amount is paid into the treasury by each member. When sufficient is accumulated in the treasury, a suitable plantation is selected and the purchase made; usually the payments are in one, two or three years, a good portion being paid at the time of purchase. The land is equally divided by the officers elected for that purpose among the members of the society, or so much as they wish to cultivate. Each is free to work as suits him, and each can dispose of his crop as he deems proper. No new member is admitted except by the consent of the whole society. All sick are cared for by the society if unable to care for themselves—officers being elected to look after such cases and report their wants to the society at its weekly meetings, or at special meetings if the exigency of the case requires it. All disputes arising among members are brought before the society, certain of the officers being designated to hear and endeavor to amicably arrange all dissensions; and it is very seldom, if ever, they fail. Petty litigation, that is the great bane of the colored people in many sections, is in this way avoided. These societies are principally formed from people who work for hire—50 cents per day being the sum generally paid; the plantations are usually bought as soon as sufficient funds are in the treasury to make the first payment. Upon those that have been in operation three or four years the land has been paid for, and the members have acquired considerable personal property, and are generally prosperous. A sort of rivalry seems to spring up between them, which is productive of economy and thrift. These societies are situated in the low country east of the Savannah and Charleston railroad. We do not presume to say that only the colored people who have formed themselves into these societies show thrift and the accumulation of property, for a number, who six or seven years ago were not worth a dollar, now carry on successfully large rice and cotton plantations, and are becoming heavy tax-payers. But in the particular section in which these societies are formed, more property exists among their members than among those who are now fighting the battle of life and death on their own account.

[From the *Atchison Champion.*]

Western politicians are beginning to open their eyes to the necessity of coquetting with the Granges in order to secure office. Here is a "Serenade of a Modern Politician to his Love:"

The moon is shining on the grange,
The winds are hushed, the leaves are still,
The patient stars look softly down
Upon my cot at Shannon Hill.
Then come, my horny-handed love,
And wander through the dell with me,
And gaze upon the Durham bull
And listen to his pedigree.

Once I was in the railroad ring,
But now my hands are hard with toil;
I've scattered hay-seed in my hair
And blacked my boots with harness oil.
My city cows have all gone dry,
I am no longer in my prime;
My day is drawing to its close
And it will soon be milking time.

I think I know a new milch cow
That's just exactly what I need;
She's thin from running out to grass,
But only wants a change of feed.
I'll mix a mash of free-trade bran—
Swindles, high taxes, and back pay,
And coax her to the ballot-box
And feed her till election day.

With one to grasp her by the horns,
And one to hold her by the tail,
Oh, let me safely sit between
And calmly fill my milking pail;

And when November's breezes show
'Tis time my Berkshire hogs to kill,
I'll move back into town again,
And sigh no more for Shannon Hill.

LADIES IN THE GRANGES.

One of the most interesting features of the Granges is, that not a single one can be organized without the companionship of the ladies. No charter will be issued to organize a Grange, even if a hundred of the best farmers want it and ask for it, unless a certain number of ladies join. Their assistance and influence are needed. Their companionship will have a refining and elevating effect upon the sterner sex. They are equally interested with their husbands, brothers and sons in the good that can be accomplished. What aids in giving relief to the farmer, will give relief to his wife or daughters. They give tone and elevation to the proceedings of the Granges. They furnish a social feature to the Granges which will give permanency and stability to them. Each Grange meeting will be a social festival, a neighborhood visit. By all means let every Grange encourage the attendance of the ladies. Let there be as many lady members as male members. It will increase the interest in them and help to elevate our noble profession to that high standard we desire to reach. With woman's influence with us we shall have no such word as fail. Her influence is for good, and we are glad to know she will exert it in behalf of those who are nearest and dearest to her.—*Coleman's Rural World.*

SOCIALISTIC.

UNDER THE NEW DISPENSATION.

BY LESSIE GOODELL STEINMETZ.

Having received very much censure (and some approbation) for the course I have thought best to pursue in publishing in WOODHULL & CLAFLIN'S WEEKLY of August 2 my protest against all marriage and divorce laws, and my determination to practically carry out the theory which I advanced, and which in the future I believe the whole world will accept, I now propose to explain precisely what I mean; and that is, the abolishment of all marriage and divorce laws.

I desire to use simple terms and plain English, that all who read may understand. I have not in the past, nor shall I in the future, practice that which I dare not preach; neither do the insinuations nor ridicule of enemies or so-called friends affect me in the least. I shall continue to follow fearlessly the inspirations of my own soul, regardless of what society or public opinion may say or think. It matters not what the result of this movement may be to me; what I ask is, that justice shall be done by all. Whatever good may spring from this reform through the efforts which I may make, I claim nothing for myself only as being a willing medium in the hands of those powerful and noble spirits who first surrounded my individualized soul with those conditions that ushered me into this life, clothed my spirit in the habiliments of earth, and who have, up to the present moment, led me safely through the deep valley of humiliation—through trials and sufferings which I believe few have experienced.

It ill-becomes those who are living under the damnable servitude of the "old dispensation" of marriage, to denounce with contempt and derision every "new dispensation" that arises. They know full well that no system of marriage could be advanced that would produce more filth, degradation and helish conditions than the old institution under which they now live. Great Heaven! is it possible that the human mind can fall so low? Who, with reason and justice in his heart, dare say that we do not need all the "new dispensations" for the amelioration of human suffering, that the world of spirits can advance?

It is not my desire to break up the family, to separate those who love, but to bring them into more harmonious relations, and harmony cannot exist where perfect freedom is not. What I do protest against, and will assist in regulating or abolishing, is each and every man-made law that assumes to hold authority over the body, mind or soul of either man or woman.

I consider that my social life does not concern those who would intrude upon it from mere curiosity, yet so much is said and so many questions asked, that I cheerfully explain a few things to those who are dull of comprehension.

My marriage, published in the *Religio-Philosophical Journal*, will be found in that paper under date of December 28, 1872. Through the guidance of his spirit wife and others "over the way," Mr. Steinmetz and I loved and were engaged to be married, meeting afterward in person for the first time. I never would have consented to marry under the orthodox rule of "love, honor and obey," nor was it required of me. In my own soul I ignored entirely all legal marriage. We decided to repeat a ceremony of our own, which we both did, making no promise only to live together so long as we should love; we were then recognized as husband and wife by John Brown Smith, my brother-in-law, who is legally authorized to marry.

I was forced hurriedly into this legal marriage by the same power that first brought us together in spirit, and through that same spirit power which still controls me, circumstances have been brought about by which I am now forced out of it, for what purpose the world with me must wait and see.

A poor excited friend writes, "Then this is the end of your spiritual marriage?" I answer, most emphatically, "No;" but, so far as I am concerned, and so far as it shall affect me in the future, it is the end of the legal bond that has held me within its grasp for the past few months. The step which I have taken has proved to me at least that my love, in order to continue, does not require the oversight of either Church or State. This protest has made no difference in my love toward him whom I formerly called "husband." If it has changed his love for me, I have yet to learn it from his own lips. I shall love him as long as he continues to

remain loveable. I would make him happy by permitting him to seek his happiness in his own way, and will defend him in it, so long as he does not infringe upon the soul-divine rights of others. I would nurse him in sickness, and, if within my power, will provide him and his child with all the comforts of life should they become in need of them. I will bless him in all things that my soul possesses for him, and if this is not the highest spiritual love, then will some of those who condemn my course be so kind as to inform me what is spiritual love or spiritual marriage, which, admitting the name of marriage, I consider one and the same thing?

Another one asks, "Accepting this protest, what about property and children?"

Property must be controlled by law, until love is first made free, and honor and justice reign in the hearts of men. Those who mutually desire to remain no longer under the marriage law can transfer property legally, and by mutual consent providing for wife and children, before publishing their protest, which transfer can be made just as easily as though continuing to live under the "old system," and certainly should be done if they cannot trust each other outside of the marriage bonds. Under any circumstances men should, so long as able, provide for their families until they can support themselves. That man who could cast a wife and children out upon a pitiless world, failing to provide for them when he has the power, is, to my mind, utterly selfish and incapable of a truly benevolent act. Such a man only gives where he would demand a reward.

If all women who desire to be free should ignore entirely the marriage and divorce law, and the father of their children should desert them, if no law was provided that would grant them support from their property, then the legislature would be compelled to make laws whereby the government would provide homes and means for the education of those thus neglected. Following immediately with woman suffrage comes the downfall of all marriage slavery. Women will then have a voice in framing laws for the protection of their own sex, until the world shall have arrived to that state of perfection wherein each and every soul shall be a law unto itself. It is the unwelcome children that now exist who need to be provided for by legislation, and not left to run into sin and crime as they too often are. Under the new dispensation all children will be the fruition of love, and love-children are never neglected by those who give them birth. The laws of the country will all be simplified, consequently a lessening of national expenses, and the money now spent in fattening the pockets of office-holders will go where it rightfully belongs, in providing the destitute with the comforts of life.

(To be continued.)

SOCIAL STUMBLING STONES.

VINELAND, Sept. 3.

It is everywhere apparent that social freedom is greatly misunderstood, not only by opposers, but by adherents. The method of its practicalization by some advocate being taken for the principle itself, people commence discussing the law as adapted to that one instead of the inalienable principle of universal liberty. They overlook the fact that there are as many ways of application as there are believers, and that the only point that all need, or have a right to know, is the basic truth that all have an inherent right to regulate their relations as love, reason and conscience direct, on their own responsibility. This axiom must appeal favorably to scientific thinkers. Applied to religion, it has been incalculably better than credal bondage, notwithstanding the sects have persecuted each other as savagely as marriage bigots do the disciples of Free Love.

The fact that fixed rules among us, as marriage has developed us, cannot apply to all with any more justice than to our religious sentiments, has caused investigators of social laws to search in vain for a practical standard. Marriage fixed one, but one that few men conform to, and one which has fostered more falseness, hypocrisy and oppression than any system of human action. The strongest sticklers for its perpetuity are men who do not conform, but are too selfish to admit a necessity of equality of privilege. The disgust they profess for personal freedom is evidently pretense, for they take their own under falsehood, and seal their infamy by stealing the honor of true souls who live theirs purely.

Now, it seems to me late enough in this century to make a full understanding that Free Love means the right of all to live their convictions of right, and that the various convictions and their practicalizations are only individualisms, like the religionists' methods of praying daily, weekly, always or never, and no affair of their neighbors, provided others' rights are not infringed.

I am resolved to do my duty, in giving clear comprehension of the doctrine, as I hold it and understand others to.

Free love is the eternal principle of liberty.

Woodhullism is Victoria's method of application.

Hullism is Moses and Elvira's method.

Dualism is the order of one lover only.

Doubtless a majority of free lovers are of the dual stamp; and thousands of us live alone nearly all, and some all our lives, because a true mate is not met. Yet, who is to decide that these are better intentioned than those who deem that their highest good requires variety. Let me not judge but recommend tolerance and friendship that the best may be evolved.

Bear in mind that Beecherism belongs not to freedom, but is a fitting sample of the skulking appendage that has trailed after marriage, till it is larger than the original system, and proves that bondage begets what its law condemns, and is a curse.

As all must feel, think and act according to the organization bequeathed them, who shall claim merit above another, and who shall not unlearn arrogance, and cultivate humility while trying to improve the nature bestowed.

Some are so obtuse as to deny that those who mate, and those who abstain because not greatly in love, are free

lovers. But I confess to feeling a little wronged when denied the name because of exclusiveness.

Free lovers believe in love wholly, and in lust not at all; whereas, they are charged with the reverse, which might be more justly hurled back on their antagonists.

On the score of charity and faith in progress through education in the laws of life, free lovers are far in advance of believers in bonds, for they show the hope that, with opportunity, improvement is certain; while opposers show no hope but in force, and little in that. With closer observation, deeper thought, and further application of the golden rule, they may take a more humane view of their fellow beings.

MARY E. TILLOTSON.

ELKHART, Ind., Sept. 1, 1873.

Dear Victoria—To save the virgin purity of all immaculate "Gun Lake Societies" from troubling themselves to ask my credentials, as to capacity to serve them, you will henceforth consider me a candidate upon your lecture list as one who never will be "gagged." When subjects become too abstrusely vile to discuss in freedom, they are too vile to experiment upon without discussion. No over-nice exclusive shall ever debar me from the fullest exercise of every constitutional privilege, not the least of which is free speech in its broadest sense. Henceforth as ever, may I be still considered in the exercise of this right, upoh all themes irrepressible. Thine, ADDIE L. BALLOU.

[From the Lady's Own Magazine, for September.]

LOVE.

Never be ashamed of ever having loved any one. If, perchance, you have hated, then blush for it, but not for love. It does not matter at all whether the person on whom your affections fix themselves reciprocated the sentiment. Where there is no shame in loving, in itself, the fact of having given love without reward can bring none with it. You have only bestowed a gift more priceless than any jewel can be, upon one who did not thank you. Since there is sorrow to one's self in it, it is best to struggle with the heart, and keep it until it is asked for; but, if it goes irrevocably forth, despite all effort, no need to feel like a guilty thing, and long to hide it from your very self. Providence gave you that great love, and I believe that somehow it will mingle with the life of one it hovers over, and shed a perfume, and lend sweetness to it, though it never has been spoken.

[From the New Orleans Herald, Sunday, August 10, 1873.]

LIFE AT THE HUB.

The Two Rival Female Homeopathic Physicians of Boston—Who They Were and How They Rose to Eminence—"A Brave Lady."

BOSTON, AUGUST 5, 1873.

Among the successful physicians of Boston are two ladies, homeopaths, who have a large, increasing and lucrative practice in our best families, and enjoy the confidence and respect of the whole community. The allopathic doctors fight them eternally and bitterly, but are obliged to concede to them first-class ability and wonderful success. Each of these ladies has a history. They illustrate clearly the fact that women are as well able to take care of themselves as men. The story of their lives, truthfully written, would make most interesting and fascinating volumes, for truth is not only stranger than fiction, but more attractive, instructive and profitable. Mrs. J. is about 70, but she moves about with the vigor of 40. Intelligent, cultivated, cheerful, bright, full of story and wisdom, she enters a sick room like a sunbeam.

At 50 Mrs. J. was left a widow for the second time, and with a large family depending chiefly on her for support. She had long been her own family physician, and had cheerfully given her aid and comfort to her neighbors. Now she began to study medicine as a means of support; and after two years of patient labor, came boldly to Boston and took an office. Her ability, pleasing manners, success and motherliness soon became known. Her practice increased rapidly, and now she has all she can do, and is really becoming rich. She makes nothing of contributing \$500 to a charitable object.

Her rival is Miss B., who, at 40 years of age, has placed herself at the very head of the women physicians of Massachusetts. Her story is a sad one. I touch it reluctantly. It is the old story of betrayal and sin, and wrong, and shame, and repentance and suffering. But the brave endurance, the strong determination, the unconquerable will, the patient labor, and final triumph—these are all grand and noble. It is good to consider them. It has been said: "A woman who falls, falls like Lucifer, to rise no more."

If there should be among the readers of the New Orleans Herald one poor, suffering woman striving to lift herself from some horrible pit and miry clay of sin and sorrow, let me sketch briefly, for her consolation and encouragement, the story of Miss B.

She was born in Plymouth, near the rock. Whether it was the sweet air of that lovely New England village, the Puritan influences that surrounded her, or her own bright and sunny nature, she grew rapidly into singular beauty of mind and body, and found herself at sixteen the universal favorite. Her proud and fond parents were glad to give her the best advantages, and her rare abilities and superior charms placed her at the head of all her companions. At eighteen she met Mr. M., a young gentleman from New York, who had recently brought this fair bride to Plymouth for the summer. Elegant in person, and fascinating in manner, he was thoroughly selfish, heartless and destitute of principle. The fortune which his industrious and economical father had spent a long life in acquiring, he was rapidly dissipating in riotous and sensual living. He boasted, like Aaron Burr, that no woman could resist him. At his first interview with Miss B., he marked her for his own, and deliberately set to work to accomplish her ruin. He succeeded. She loved him fondly, passionately, desperately, and gave herself to him as Heloise gave herself to the priest Abelard. What was it to her that he had a wife? She had his heart. She knew it. She was sure of it. She would be his mistress. It was enough. For three years she lived with him thus.

It was during this time that, in the hope of avoiding evidence of her criminal life, she gave her acute intellect to the study of anatomy, physiology and medicine. But it was vain to fight against God and nature. She knew all of motherhood except its delightful compensations, and after three years, with broken health, she awoke from her long dream to find Mr. M. cold, indifferent, careless, neglectful and even cruel. Soon he abandoned her entirely. Too proud to follow and annoy him, and realizing fully that she was betrayed, deserted and utterly cast off by the only man she had ever loved, she hid her agony in her own heart, and resolved to enter upon a new and noble life. Her wise parents did not desert or despise their daughter. They spoke words of comfort and love, and assured her of their confidence and support. But she must leave Plymouth. They sent her to

Oberlin Institute, where she studied faithfully two years. Thence to Paris, where she was entered as a medical student and attended lectures two years more. Her ability soon appeared, and she stood at the head of all her classes. With distinguished honor she returned to Boston, and took an office as a practicing physician. She is an enthusiastic homeopathist. How she patiently studied, labored and wanted, none but herself can know.

But her reward came. She became known, and rose rapidly to her own place. To-day she stands confessedly at the head of her profession, and has a large and lucrative practice among the best families of Boston. Few know the story of her life. Few, therefore, can appreciate the real heroism, the true greatness of this noble woman. Her dignity and sweetness of manner, her purity of life, her simplicity and modesty, her abounding charity, these are seen and known and felt. Her great sin and greater suffering, her repentance and long agony, these are hidden in her own soul. She is a living witness to the truth that it is better to live nobly than yield to misfortune and die in despair. It is quite time the old notion that a betrayed woman, abandoned by God and man, with no hope for this world or the next, has nothing to do but die, should yield to a better thought, a more truly Christian belief. It is not the least of poor Goldsmith's sins that he wrote the lines in the Vicar of Wakefield:

"When lovely woman stoops to folly,
And finds, too late, that men betray,
What charm can soothe her melancholy?
What art can wash her guilt away?"

"The only art her guilt to cover,
To hide her shame from every eye,
To give repentance to her lover,
And wring his bosom—is to die."

As poetry, this is very sweet and touching; but as philosophy, truth and religion, it is mere immortal bosh, like much of this delightful Irishman's writings.

The above, clipped from the New Orleans Herald, is valuable as an indication of a much-needed change in public sentiment—is, in short, very good as far as it goes, but only goes far enough to reveal the ignorance and stupidity of even the most well-intentioned persons upon the "social question," that "scare-crow" of the century.

We would respectfully inquire of the correspondents of this paper in question whether a young man who had been the "victim of seduction"—and we agree with Tennie C. Clafin in thinking that men are as frequently "seduced" as women—and had "sown his wild oats," and a plentiful crop at that, would have elicited the slightest comment by his after success, professional or otherwise, or his example have been held up as an encouragement to any "suffering man striving to lift himself from some horrible pit and miry clay of sin and sorrow?" Not a bit of it! for if such should be the case, the newspapers through the country would be crowded with these revelations, and then not tell the tale of how the world's prodigal sons sinned and did not repent, and were received with open arms into the best society. Therefore it is high time that all this sickening cant about "sinful women" was nipped in the bud.

The delicacy is questionable, to say the least, that gives such wide publicity to the private history of one of the two prominent and successful homeopathic lady physicians in Boston, because, forsooth, when a young and interesting girl, she was seduced by a married man, and, loving him, lived with him as his mistress till, after the manner of his kind, he deserted her, thus, as it proved, doing her good service, for we read that, aided by her unusually sensible parents, she entered Oberlin College, and afterward, going to Paris, graduated with honor, and "young, talented, brilliant and skillful," won a place in the front rank of the profession she had chosen. Why should she not succeed, and above all, why should the love that, perchance, opened up to her a realization of all the best possibilities of her nature, be stigmatized as "her great sin?" We are quite sure that none of her professional brethren could afford to throw a stone at their beautiful and accomplished sister; and this being the case, let philanthropists generally turn their attention in the direction of redressing the social condition that allows such injustice to go unrebuked, and instead of laboring to reform prostitutes, direct their efforts toward those who maintain that very popular institution, and, ceasing their wretched cant about virtue, insist upon perfect equality, the right, the absolute right, of every prostitute to take her place in the church, in the theatre, in the Stock Exchange, behind the merchant's counter and in the drawing-room beside their male companions of the night before, equally respected, equally regarded—the purchaser and his merchandise moving side by side.

LAURA CUPPY SMITH.

THE MARRIAGE LAW.

BY WARREN CHASE.

The smoke is slowly clearing away in the great conflict, and the second sober thought of the people will bring justice and truth to bear on the great question of marriage laws before long. The most violent advocates of our present system are the most sexual and licentious part of community, with a few who are honest and happy under the system, and would be under the new system we propose to substitute for the present unjust and complicated laws by which parties get into and out of, the social and sexual net of matrimony. Half a century of close observation of the workings of the marriage law has given us much knowledge and good opportunity to speak on the subject, and also to prepare a substitute. We witnessed domestic war before we were ten years old in the household where we lived, and saw the man put the wife and mother of his children out of the house, because she complained of his too intimate sexual relations with another woman. Soon after we saw and lived with another and a devoted couple, whose home was barren, notwithstanding the longing and prayerful desire for children, when nature had placed the impediment in their organizations and by which the blighted life of the wife went out in the mid-summer of life, and made room for one that came and bore children to the other. It was in riper years that far more heart-rendering scenes than long ago drew our attention to the law of marriage and divorce, and we are fully satisfied that the complicated and cruel system we have is wrong, and should be wholly repealed in

all the statutes of the States, and a simple and plain application of the general law of civil contracts be applied to parties in marriage and to marriages, as to other contracts made between men, or between man and woman. No especial laws are necessary as general provisions could protect children better than the marriage laws now do; for they give no protection so long as the parents live in legal matrimony, even though the union makes a hell for a home of infancy. The law should know no difference between a male and female in its protection of person or property; and no marriage should abrogate the right of legal protection against assault and battery, or assault and rape, since the crime is morally as great when committed by a husband on his wife as if committed on another person; and we are not sure it is not greater, since he has professed to love her and thus deceived her into the snare where he gets legal protection, and Christian protection also. This is one of the counts in our indictment of Christianity, that it sanctions crime when the law protects it and condemns it when it does not.

We would set aside and repeal all especial laws of marriage, and make women and men equal before the law, and put marriage fully under the general law, by which parties are and should be held by and to their contracts entered into as partners, and leave individual protection for each, the same as it is in the case of parties who are not in partnership. But the objector says: "They would separate by mutual consent." What if they did? They do now, with the consent of a judge and by paying a lawyer's fee. And whose business is it if parties do not choose to remain in social or sexual or business unions, if they do separate? We are not the judges in such matters; and it is none of our business to force any kind of partnership between those who do not wish it, even if they did once proclaim it, and believe at the time it would last through a life. But one may wish to get out, and the other not be willing. Then let the law dissolve the partnership as it does others, by proper application.

But the poor children! What will become of them? What becomes of them now when parents quarrel and part? Cannot the law do as much for them with that system as with the present? We think it can do more, and better by far, for of all places to bring up children, a domestic hell—kept up by the wrangling disputes of parents—is the worst to act upon the temper and character of a child.

In the copartnership contract of parties entering into the relations of life where children were likely to be the result, the instincts (if nothing higher) would prompt the female (if not the male) to make the necessary provision for their protection, and have it recorded in the contract, where they would find far better security than they have now where no provision is made in the marriage ceremony, and all is left to nature and instinct which, often, through the law, comes too late.

SOUTH OTSELIC, Chenango Co., N. Y.,
Sept. 2, 1873.

Dear Mrs. Woodhull—May I be allowed to trespass a little upon your valuable time? I have read with the most remarkable interest nearly every copy of the WEEKLY since it was first launched upon the tide of popular distavor. I have observed with disgust the surging of the awful tide of ignorance and intolerance that has dashed its filthy foam over the sterling and eternal truths you have enunciated; a process which has been in its result only like culture to corn. Your "cause" has grown and flourished, and still lives to defy all opposition. The ripest thought everywhere knows and acknowledges that the WEEKLY contains the elements of true righteousness, the first principles of a true and just government, and the germ of a higher social life. As for my own opinion, for which no one but myself is responsible, I have seen from the first your one purpose clearly; viz.: that you are striving to "vindicate the ways of God to man." And all these "high-toned" moral "missionaries" that have labored so zealously to blow out your "light" have only been holding up their "fans" to stop the sun from shining on the world! The strongest terms I might employ would be too feeble to express my justification of, and admiration for, your course in regard to Mr. Beecher (whose moral turpitude equals his strength, reducing him to a state of inertia) and all other cowardly demagogues who have maliciously laid heavy burdens on you to bear.

You have inaugurated the grandest revolution of this or any other age—one that history, by and by, will be proud to record. Your terrible truthfulness, your unpurchasable loyalty to nature and first principles—together with your awful consciousness of the divine rights and potency of love and the sacred uses of life—have very naturally made you a terror to all persons whose lives and actions are regulated by the common law of expediency. To an enlightened judgment, the idolatry of this nineteenth century is sickening. The tenacity with which people cling to the "golden calf"—marriage—is convincing proof that the majority are still satisfied to wear their baby-clothes and play with their toys. Whenever or wherever a new thought is born, this same undeveloped element in man is sure to manifest itself. At one time it casts itself beneath the car of Juggernaut—at another pays tithes to the priest to obtain absolution; further on it pays money and reverence to ministers of the Gospel and, again, shoots Albert Richardson, or may-be commits suicide to prove its undying faith in a religious creed or a civil institution or the social slave trade. That one word "freedom"—which has so broad and deep and grand and glorious a significance, and which holds within itself the essence of all true salvation for humanity, but which, most of all words, is misunderstood—to me means simply the grandest possibilities of human nature within that broad latitude which is its own natural heritage. We are not called upon in this affair of social jurisprudence to measure results. We need not have so much solicitude about what people are going to do with their freedom. When natural rights are involved it is simply none of our business what people will do with their rights any more than it was ours to decide what the African race should do in a condition of freedom. But it was emphatic-

cally our business to know what became of them while they were in bondage; and the mathematics of events has demonstrated this to America, I believe.

Absolute "self-sovereignty" is the only government which has any foundation in nature; and the sooner all laws and proscriptions and prohibitions which are hostile to this truth are rendered inoperative by a higher intelligence, the sooner "science" can begin its work—namely, that of replacing the dislocated joints in the anatomy of social life.

The "social body" is trying to perform its labor and do its divinely-appointed work, while it is writhing in anguish every hour, because it is not only out of joint in nearly every limb, but, more than all, it is in perpetual rebellion against its own dear mother, "Nature." There must and will be a more friendly relation established between them.

It has ever been the crowning curse of civilization that man is forever held to be subordinate to the institutions he has framed; or, in other words, the higher elements in human character are forever being prostituted to the lower; therefore that virtue, truth and integrity, which naturally belong to the very constitution of man, are inverted in their expression and subverted in their purpose.

There are so many prohibitions in the way of a true and spontaneous life that it is no wonder that what is named "society" is only a "monkey" dressed in boy's clothes! "Public opinion" is like a positively tight roof that don't leak unless it rains! and that much-misapprehended word "virtue," with its popular signification, is to be found, where?—in the dictionary!

When society is reconstructed on a foundation that is not in perpetual hostility to nature, "virtue" will have a higher significance, and will prove itself a pure principle of the soul, instead of a name to be guarded by the impertinent "picket-guards" of social and Christian respectability. Men, and especially women, have been duped for ages, and they still want to be, with "shams" and "scarecrows." The highest intelligence of the present day has outgrown "bugaboos," and "bears," and "Santa Claus," and the "Devil," and the "Bible" (as authority), and "Christ" (as Christians define him), and "Saints," Sabbath-school, self-righteous "ministers," and Sunday; also, the "promise," as binding authority, to love somebody during your eternal life, whether the spiritual chemistry of your nature will let you or not. The best rounded-out minds of to-day have grown to this condition, and it can be verified that this repudiation of old and (held to be) sacred things does not make a condition of utter "cussedness" and "depravity" for the individuals so believing.

The best thought of to-day says: Let us stop this eternal building of imaginary "mansions in the skies," and see if we cannot build a comfortable house to live in here on earth while we stay. Let us cease trying to live and grow beautiful on the "love of Christ," when we all know and feel that it is this common, human love, that grows in everybody's garden, that is just what we want to make us good and beautiful. Let us have confidence in and reverence for the pure and beautiful processes of nature everywhere. That principle which pervades the entire universe of mind and matter, and which we call "chemistry," which unites into harmonious compounds the simple elements throughout the realm of the material universe—may it not safely be trusted to unite or disunite the souls of man and woman in temporary or eternal marriage? The thought that is morally sound says: If one part of the human body is sacred and pure and made for a wise purpose, so is another. Therefore let nobody defame or profane that part or function of nature which has for its office the begetting of an immortal soul. Let this question of sexuality be rescued from the "mire of intemperance," set up in its purity, grandeur and use, and be allowed to mean just what nature declares—viz., that it is the most refining and spiritualizing element in the nature of man or woman, and in a normal state the highest expression of human love; maternity the holiest heritage of woman, paternity the highest privilege of man; and when woman becomes fully enfranchised, both will appreciate the gift. God speed the time when the heavy hand of authority shall no more profane the natural functions of woman's body, nor try to command the instinct of love in her soul.

"The holiest aspirations of her mind
To serve unholy ends is still confined,
And man nor woman never can be blessed
Till love, "unfettered," reigns within the breast."

MARY PECK.

[From the Correspondence of the Cincinnati Commercial.]

EUROPEAN FREE-LOVE SYSTEM.

The world that comes to Ostend is worldly; it is a host of wealthy, fashionable, and, for the most part, educated people bent on seeking pleasure. And their idea of pleasure is to make among themselves a kind of Boccaccio's Garden, while the heat—and possibly the cholera—is pelting the cities. The Wilhelm Meister and the Lothario elements are in full strength, and the Philinas, and the Dames aux Camelias are in full glory also. Ostend is hospitable to all, its skies are bright and its surf is cool for the moral and immoral. Yon handsome gentleman and lady are freely handed into one bathing machine without their marriage certificate being demanded. At the Kursaal—in the Casino—your money is called for, but not your character. You may easily imagine that this is the Paradise of the *demi-monde*. Yes, it is, but it is none the less on that account the Paradise of the *monde* also.

I was sitting one day taking a little luncheon in one of the restaurants overlooking the beach, when some sensation was caused by a beautiful woman performing the role of Phryne in bath with such a strict regard for her classic model that finally the Inspector of the Beach interfered. It was done very delicately. Some one was sent out into the water apparently to take a bath, but really to whisper to Phryne's male companion that his companion must re-enter her bathing machine. The girl was apparently none the wiser for it. It was rather a wonder that there was any interference at all, as every day a score of ladies disport themselves in the waves

with almost equal disregard of conventionalities of costume. When this particular sensation was over, a fine looking gentleman who had exhibited a good deal of interest in the incident came and sat at the same table with myself. He had with him a beautiful boy, with whom he conversed in a whisper. I remarked to him when we were fairly at our soup that there seemed to be a good many of the *demi-monde* in Ostend, referring to the scene which had just occurred.

"The girl," he replied, "does not belong to the *demi-monde* but is a Brussels prostitute."

"You make a distinction," I observed.

"There is a great difference," he replied; "it will by no means suit the facts to call a prostitute one of the *demi-monde*. The *demi-monde* is my monde, and I know something about it. We never speak of coarse, licentious characters, as of that class. The ladies of the *demi-monde* have self-respect. They may not be respected by others, but they have self-respect. They are people who have not carried their love affairs to the extent of marriage. There are various reasons why they prefer to live together as man and wife without marriage."

"I should be glad to hear some of these reasons," I said.

"Well, they belong partly to the circumstances of the parties, and partly to the laws of the country in which they chance to live. In many countries the laws, and still more social rules, make a marriage contract difficult and expensive. Then it must be considered that in most countries no marriage is regarded by the *monde* as chaste and proper unless it has been sanctioned and performed by a priest. And who looks upon a relation between man and woman as any the better because a priest has blessed it?"

"Well," I answered, "I might agree with you there; but most countries have made arrangements for civil marriages."

"Yes, true; but still they are under some bann in this so-called monde. But, sir, that is the smallest part of the ground on which the *demi-monde* rest. The fact is, many people love each other, and desire, to a certain extent, to dwell together, or to enjoy the world together, but have an infinite number of reasons why they do not wish to put themselves under the laws of marriage. And they find that they can enjoy themselves just as well—they think a great deal better—without it."

As the gentleman spoke thus, I glanced at the boy he had with him, and whom I took to be his son at first glance, and wondered that he spoke so freely in his presence; but he spoke English, and I concluded that it was a language that the youth did not understand.

"I am," I rejoined, "quite ignorant of the characters of whom you are speaking. I have only the ordinary, and no doubt ill-informed view of society, which view is, as you probably well know, that these mistresses get far the worst of such relationships; that after a brief period of pleasure they are cast off, perhaps left with infants in their arms, to become the scoff of the world, and to obtain a living by sinking into that low class from which you are so careful to distinguish them."

"There are dangers of that, no doubt; but are there no abandoned wives? Is it all peace and joy with the women of the monde? Observe that man in the water there floating with the pretty girl in the fascinating costume; I know well who he is; he is a respectable and wealthy gentleman of Paris. His wife is at home attending to half-a-dozen children. You say there are a good many of the *demi-monde* in Ostend. There are many more than there are wives, and it is because lovers take care that their sweethearts shall have enjoyments. Whether husbands are equally careful you may judge for yourself. There are few people that have so much enjoyment as the *demi-monde*. They are not worn out with child-bearing and with drudgery for children."

"They do have children sometimes, and they love them as much as other women. But generally they observe the wise principles of your English Malthus in that particular. They are taken to the theatre once or twice every week. They have good society, too, for the *demi-monde* has become so extensive that the monde is gradually becoming high and dry. The chief journalists, authors, artists and students are the supporters of this excommunicated society. And you must remember that just in the proportion that the old society dwindles, and marriage ceases to be a test of either education, self-respect or social happiness, just in that proportion does the *demi-monde* ascend in character. Therefore I say they are not now prostitutes, whatever they may have once been. The woman of the *demi-monde* is united to one man, and he is generally faithful to her—generally loves her and honors her. The only difference between her and the women of the monde is that neither priest nor magistrate has made the bond artificial. When the love ceases they leave each other."

"But what then becomes of the wife, who has given the bloom of her life away, and of her children, if she has had any?"

"Well, where there are no laws people generally make such as are necessary. No man who should leave a woman helpless under such circumstances would fail to be dishonored and scorned both in monde and *demi-monde*. The inducement may not be all that could be desired, but I fail to see that the legal bond always secures happy results among married folks."

"I will not argue the point with you," I said; "not because I do not see terrible evils besetting the theories you so ably advocate, but because I see that certain no less terrible evils adhering to marriage laws have made such theories natural and such practices inevitable."

I then proceeded to give further illustrations of the dangers incidental to this Free-love business, but will not trouble the reader with my own opinions, preferring to state how the general decay of marriage on the continent of Europe appears to a cultivated French writer (for such I have discovered him to be). I was several times on the point of advancing an *argumentum ad hominem*, since he had alluded to the care with which gentlemen of his faith brought their companions to summer resorts, noticing that there was no lady present to enjoy the charming little repast

that was before him. But before I had made up my mind whether he might not regard this as an affront, a certain suspicion had risen in my mind, which was soon confirmed. The gentleman and the boy got up and went down to the beach. They entered a bathing-machine together; but when they came out of it in the sea, the boy had expanded to a young woman, who darted through the surf like a silver fish.

During the evening I sat watching the incoming tide. A great golden moon shone down, and blended with the phosphorescent light that tinged the foam-fringes of each wave. On it came. One after another the little sand fortresses and castles which children had been building all the afternoon were swept away. The little things had built very earnestly, and no doubt each thought his sand bulwark a momentous institution of society—important as marriage itself. But the tide did not respect the work of the little ones now fallen asleep. It swept on and smoothed them away, and only certain things built of rock remained when the morning came.

M. D. C.

"RESTRAINTS ON THE PASSIONS."

Dear Mrs. Woodhull—The tone of my communication on "Free Love in Factories" is condemned by a writer in the Lawrence (Mass.) Journal, who signs himself "Morality." I referred to the old factory boarding-house system, which intrusted the virtue of the factory girls little to themselves, but mainly to the guardianship of their boarding-mistresses. At 10 o'clock sharp, every night, the factory girl must be at her boarding house, putting herself in her little bed. What visitors she should receive, at what times and how often she should receive them, what places of amusement she should attend—all these and many other similar questions were determined by the frigid boarding-mistress. I quoted Judge Cowley's contribution to the Labor Bureau's Report as authority, showing that this system is passing away, and that the Lowell factory girls are getting the same freedom in their social relations which the factory girls of Great Britain and of Fall River have always enjoyed.

Now, "Morality," who is manifestly of the Comstock school, mourns over the decline of this rigid system of by-gone times, because it removes "restraints on the passions." Poh! What merit is there in the virtue which exists only because it cannot help itself? Would "Morality" have all the factory girls harnessed with the "girdles of chastity," worn in ancient times by wives whose husbands were insanely jealous of them, which made sexual conquest impossible as long as they remained on! I am sure that if it had been the custom to put these ingenious "padlocks" on factory girls heretofore, "Morality" would want them continued, because to remove them would be to remove "restraints on the passions!"

No virtue will be lost by any women because she is made the mistress of herself. It was because so little was left to the girls themselves, and so much reliance was placed upon these artificial "restraints on the passions," that Kate Hastings' splendidly furnished brothel, and Kate Ridgely's "Palace of Mirrors," in New York, were found years ago to contain so many graduates from the Lowell factories.

WILLIAM FRIAR.

THE TRINITY OF LOVE.

Perhaps it may appear as a dogma to define love as a trinity. We may attempt to define it only by littles. It is all good and comprehending—the divine, the very God. But as a weak expression of this divinity we attempt to define these three.

THE AMATIVE.

Located at the base of the brain, it appears as a primary to the structure of love. It is only select and chaste in its use when toned, blended and harmonized with the higher faculties and desires of the human. Legal or illegal prostitution may gratify purely amative desire. But even without higher combinations, if it be reciprocal and desired by two who do not know of better sexual happiness, their act should be placed in the trinity of love until they grow to it.

THE SPIRITUAL.

By the affinities of the physical universe certain ponderable bodies are drawn together and held in their relative places. These attractions are relatively spiritual. We can study the laws of adaptation, and learn what particles are drawn together, whether of the little atoms of earth or of the most beautiful physical structure of man and woman. An exact science underlies it all. Some objects are drawn together, and in their unity create a most beautiful and perfected whole; while if we try to put together objects that have no affinity for each other, we attempt violence to God's great law of love. Men and women of opposite temperaments are strongly attracted to each other. They can so thrill and vivify each the other with a weird and delicious electrical life that the spiritual exults in its triumph over the material, and joyously holds to its embrace its own.

In all thing we are sexed and adapted to each other in the material, the Spiritual, the intellectual and the intuitive or SOUL.

The soul love is the "bond golden" of Mary Davis. The conjugal of Swedenborg, which he saw in the higher spheres as a beautiful ethereal light, too pure to burn in the gross atmosphere of our earth life. Those who love souly, love with their whole being; and in the inner-life there are joys sweeter and diviner to the sense than mere external touch, as the infinite resources of the universe are then opened in perpetual flow of life and youth. Inspiration, music and mystic harmonies come unbidden with the love life of the soul, such as are born into this life and are overshadowed by its halo of light have known of heaven.

The beautiful summer land of the poet would be barren and drear without the presence of the one we love.

Love, then, becomes the soul of all beauty, the fountain of perpetual youth. With it inspiration is born, and the spirit of infinity, boundless as the universe of light, is touched.

L. K. JOSLIN.

"GLASS HOUSES"—LIMITED MARRIAGES.

DAYTON, Ohio, August, 1873.

My dear Mrs. Woodhull—Allow me to criticize the use made in Free Love discussions of the old saying that "People who live in glass houses should not throw stones." It has been quoted with terrible severity in reference to poor brother Jones, of the *R. P. Journal*, and other men and women in similar circumstances. The maxim, I apprehend, was intended to condemn the gross inconsistency and hypocrisy of those who zealously pointed out a fault of character in one person, while they themselves committed the same and others that were more in number and atrocity. The idea is, that the reprover lives in a glass house, through which his sins are visible to all passers by, and which, in an attack upon him, such as he makes on others, is, on account of its brittleness, easily demolished; while the person reproved lives in an ordinary solid house, which shelters its inmates alike from observation and assault.

Now, if I understand the theory correctly, Free Lovers do not live in glass houses, but in a fortress of reason and experience, which defies all methods of attack. Honestly, conscientiously and fearlessly they take the position that men and women have the God-given, inalienable right to manage their love relations as they see fit, independently of the dictation of either Church or State—always with reference, however, to the sacred interests of third parties who may come into existence by the exercise of that right. Shelley, the poet, held this doctrine, and lived it out beautifully till his death. Marian Evans, the author of "Middlemarch," is now illustrating the same theory in England, where, for peculiar reasons, legal marriage ideas are more cast iron than anywhere else on earth. Many persons in this country who live in marital relations hold each other by the same voluntary tie of love, which is the only one that true lovers of either sex can consent to be bound by when they are properly enlightened on the subject.

If, then, a Free Lover, disgusted with the inconsistency of Brother Jones and others, defends himself against their attacks by reminding them angrily that they, too, live in glass houses, he uses in his assault on these weak brethren a boomerang which rebounds and wounds himself. It is like a set a thieves in a police-court, who, when one of their number turns States' evidence against the rest, remind him as he stands in the witness-box that he is as great a rogue as they. But this is a fatal admission, which will forever prevent progress in reforming away the evils growing out of legal marriage. Long ago Margaret Fuller, as quoted in the WEEKLY of August 2 by Georgiana Kirby, expressed her belief in Free Love when she gave it as her opinion that "if two persons of intelligence and unblemished reputation should publicly declare that while they hoped their love would continue for life, they had conscientious objections to solemnly promising what they might not be able to fulfill, and should proceed to set up house-keeping on these terms, the public would respect their scruples."

There was profound philosophy in this, which Free Lovers should study and illustrate. Prof. Taylor Lewis, of Union College, in some of his very muddy effusions published in a religious newspaper some time ago, taught that the Legislature of New York should suppress the Oneida Community, as in some cities the authorities suppress gambling-houses and brothels, on the ground that the Community were a nuisance, since they repudiate legal marriage and manage their love affairs as they please. But no one was ever foolish enough to second Mr. Taylor's motion, and that because the Oneida Community is a wealthy establishment, never talked about glass houses, but religiously believe that their system is far better for society than legal marriage, and practice accordingly. They therefore command respect in the enjoyment of their rights.

Neither would the American people ever have thought of disturbing the Mormons in the practice of polygamy had it not been for Dr. Newman, the President's conscience-keeper, who, being exceedingly mortified at the signal defeat that Orson Pratt gave him in Utah when debating the Scriptural authority of polygamy, came home full of revenge and induced the President to persecute them by sending a Methodist class-leader as judge and a district attorney to match. But even the last Congress, bad as it was, never countenanced General Grant's raid on the Saints, because these Saints boldly and conscientiously carried out the Old Testament regime, and made Salt Lake the most moral and orderly city on the continent.

In an editorial of the WEEKLY for August 2, headed "Hard on Jones," you quote from a Western paper some very caustic utterances on that gentleman. But if Jones, out of respect to old times and the law, takes good care of his legal wife toward whom he no longer sustains the relation of lover, yet lives with another lady in divine marriage, otherwise called free love, what is he doing that, according to your own theory, should be censured? Let him have plenty of grape and canister, if you please, for his inconsistency or hypocrisy, but be careful not to condemn the act which you deem right. In the debate with the legal marriage advocates, you should carry the war into Africa and prove that free love is a truer and diviner marriage than the legal relation since it has for its bond of union that, of which an Apostle has said, that God himself is a personification—Love.

It is my settled conviction, arrived at after much thought and observation as well as some experience, that if legal marriage were entirely abolished and if women were well educated, especially in the sexology of man and woman, and if they had equal political rights, and all the avenues of business occupations were opened to them, then absolute freedom in the domain of the affections would result generally in establishing permanent monogamic relations between the sexes. I say generally, for if persons are not born into the world right, with their passions in beautiful equipoise, but lop-sided, there will be men who would choose polygamy. But a properly constituted man or woman, I think, would be

entirely satisfied with the love of one dear lover as a companion and unflinching friend. This seems to be the teaching of nature in the numerical equality of the sexes.

If, then, legal marriage is wrong and exerts a bad influence on the state of society; and if divine marriage, with the only tie of deep forbearing love, is right and would shed superior and permanent blessings on society, let free lovers no longer be on the defensive and talk about glass houses, but advance to the front and become the attacking party. They have God, reason and the holiest instincts of the human heart on their side, and the redemption of the world by adopting their theory is only a question of time.

On looking at the conclusion of this letter, you will see that I am the same correspondent who a few years since, when residing in Youngstown, Ohio, asked through the columns of the WEEKLY your advice concerning my contemplated marriage with my lover John—whether or no, on the legal ground that marriage was solely a civil contract and like all other civil contracts, capable of being continued or annulled at the will of the parties, I might not marry him for a limited time to see if we were adapted to each other. You remember that you advised me to make the trial. Well, after many tears I told John that if he would give up the use of tobacco and never touch intoxicating liquor, and break away from all his old associates and go to Dayton and set up business there, and be married without priest or squire, on the principle that love and love only was the bond of union, and that while love lasted the marriage lasted, and if it failed the marriage failed with it; if he would honestly and truly consent to all these conditions, I would consent to be his wife. He agreed to do so. He invested \$10,000 in a flourishing business in Dayton, got his life insured for \$10,000 more, made his will immediately, giving all his property to me. I turned my Oberlin education to purpose by procuring an engagement with one of the newspapers, which brings me in \$500 a year, and which goes in part toward paying up the premium on the life-insurance policy, and a happier couple never kissed each other. A real love child has been born to us, whose gender I regretted, for I wished it to be a girl that I might name it after you. But a daughter may come, and if she does, she will bear the name of Victoria Woodhull. We don't go much to church, but John reads to me every evening when we have no company, and especially on Sundays after we take his namesake an airing in the park. And what will please you to hear is that John, seeing the advantage of perpetual courtship, is an open advocate of free love as the cure for the infelicities of legal marriage and the frequency of divorce, and that his arguments, with our happy lives, are making converts to the faith.

Sincerely your friend,

MARY ANN.

[From the Christian Union.]

WOMAN DEGRADED.

BEECHER POINTS A MORAL WITH SOME UNADORNED MODERN TALES.

In popular theory, and to a certain extent in law, woman still remains a weak, wavering shadow of man, his helpless care and absolute property.

It was this most monstrous tradition which made of Walworth, the husband, a brutal domestic tyrant, a coarse domestic bully. Should not a man do what he would with his own? It was this sentimental nonsense that made of Walworth, the son, a calculating parricide. Should not a son "protect" his mother? That the costly legal machinery of a sovereign state stood ready to "protect" her, as threatening and pistols could not, was a fact too common-place to weigh with him. Her honor being insulted, chivalry demanded that he should avenge it. Smith, who killed a man, and tried to kill a woman, because that man paid court to that woman, justified himself a hundred times over with the same plea—"she belonged to me." And he died, to his own thinking, in the full odor of sanctity, and in the sincere belief that he had committed no crime. Gillem coolly stabbed his wife because she refused to live with him on account of his debauchery, faithlessness and violence. He thought that he exercised the plainest right of a husband, and said to the policeman: "You'd have done the same if your wife had left you." And that policeman admitted that he saw the murderer lying in wait, knew his mad rages, and feared some violence, but "did not like to interfere between man and wife." Goodrich happened to be the victim instead of the victor, under his system, which was evidently the same, namely, that the woman is the absolute property of the man and the creature of his will. To his thinking she had no rights in the case.

These are not pleasant pictures; but it is only in their concrete form that the bad tendencies of society arrest the general mind. The one hope of diminishing crime is to reform those false modes of thought which generate crime. No one of these is more dangerous than the notion of man's ownership of woman, and of woman's accountability to man. It brutalizes the lower classes from end to end. Its consequences touch unborn children and keep the ranks of rogues and paupers full. It makes the men of the upper classes tyrannous and selfish, the women silly, exacting, frivolous and weak. It leads to crimes of sensuality and violence, and sets the code of honor above the law of the land.

Half the social questions that vex our souls will be answered when the world concedes that a woman is a normal, responsible, individual human being, as a man is normal, responsible, individual; that she must be the protector of her own honor, the judge of her own duty, the keeper of her own conscience, answerable only to the law and to heaven. There will be a lofty observance of marriage, a noble race of children, only when the man and the woman are intelligent equals and friends. And in that day the world will be ashamed to remember through how many centuries it ranged men into a mock order of devotees and women into a sentimental priesthood.

A LESSON IN HISTORY.

A. D. 1900.

It was a summer evening,
Old Mr. Smith had come
From San Francisco, by balloon,
To his suburban home—
Where, by the shore of Klamath Lake,
His pleasure he was wont to take.

He saw his grandchild, Colfaxine,
While playing at croquet,
Roll something large and smooth and round
To her brother, Henry Clay,
And ask the young sport if he knew
Where that queer paleozoic grew.

The old man Smith stepped up and took
The relic in his hand,
And shook it till it rattled out
A gill or two of sand.

"'Tis some squaw Modoc's skull," quoth he,
"Who fell in the great victory."

"Now tell us what 'twas all about,"
Young Henry Clay inquired;
While on her mallet Colfaxine
Leaned with a look inspired.
"Come, tell us who the warriors were,
And why they killed each other here."

"It was the Yankees," said old Smith,
"Who made the Modocs run,
Because they coveted the lands
The red men hunted on.
It's somewhat mixed; but all agree
That was a famous victory."

"Men, babes and women, fifty-three,
Followed the Indian chief;
One hundred times as many whites
Brought Mr. Le to grief;
And every red was killed," said he,
"In the great Modoc victory."

"But what good came of it at last?"
Asked gentle Colfaxine.
"Good? Why, we got their land, you bet—
The home you're living in;
And many a heathen scalp won we
In that brave Christian victory."

"Great praise our Colonel Killem gained,
And eke our flag, I ween;"
"But did they read the Bible then?"
Said pitying Colfaxine.
"Why, that I cannot say," quoth he;
"But 'twas a glorious victory."

—Boston Journal.

BALTIMORE, Md., Aug. 27, 1873.

Dear Sister Woodhull—In reply to an article in the WEEKLY, August 23d, written by "A woman in Earnest," I am prompted to give a brief bit of my experience, though not exactly to refute what the sister has said, but to show the antagonism of our views relative to sexual union. And in order to express my views briefly, I will say that I heartily indorse all Dr. K. said in his article in reply to sister Mitchel, and all the honest and beautiful sentiment expressed in the personal experience of brother Moses Hull.

First, the "Earnest Sister," says—"Surely no woman not suffering from sexual disease can ever desire this union without desiring the proper fruit thereof."

Now, I am and hitherto have been just as healthy, sexually, as any woman can be, and I do not blush to acknowledge just here that I am largely amative, and that my nature, which I had no hand in creating, demands sexual intercourse. It is just as essential to my health, happiness and intellectual growth as the food I eat or the water I drink.

I desire it, not only for the pleasure of the embrace, but for the peace and satisfaction which result from it. When I am happy and satisfied myself, I can make all around me pleasant and happy. Hence the good which this soul-union brings to me is not lost or wasted in me, as the sister has said, but is imparted to all who come under my influence.

The more intellectually developed and spiritually unfolded I become, the greater is my demand for this soul food, which instead of "giving life to the babes which are to be," gives new life, health and vigor to those who are no longer babes.

I can't understand how the "Earnest Sister," or any one else, can say that sexual union, unaccompanied by a desire for procreation, is worse than a waste of seed, and produces only disease and corruption.

I, for one, fail to see it in any such light. The mutual and temperate satisfaction, sexually, of two love-mated souls never did, nor never will produce disease or corruption; and so far as the seed being wasted is concerned, I regard it as sowing seed in good ground, which never fails to bring forth good fruit—though it is not nor should not be a child every time.

I do not desire any more children; I have two beautiful and intelligent little girls, one a happy angel in the spirit world, the other (still in earth life) a bright little spiritual medium just six years old, and I can say with a clear conscience, that I do not desire a third. We are now a happy little family. My companion, a good and true man as the world ever knew, joins me and indorses all I say. We work together, and with God's help, we will take care of, and educate our little Dennie to a life of purity and usefulness. We will continue to teach her to always love and adhere to truth and justice, and when we shall have done all we can for her, and all the good we can to others; our hearts tell us we will have done our duty, and that when the time shall have come for our birth into a higher life, we will hear those beautiful and comforting words, "Well done thou good and faithful servant."

I think, and I know, that I am indorsed by many, that it is far better to have a few children, well raised and educated, than to have so many to grow up in ignorance and neglect. There are also many who are both able and willing to raise properly a large number of children, then I say let them

have them, but those who cannot give them half the comforts and attentions that necessity demands, better not have too many. Faithfully yours for truth and right.

CORINNE F. CREEDLE.

BALTIMORE, August 13, 1873.

MRS. VICTORIA C. WOODHULL:

Madam—I have noticed in several articles emanating from your own and your sister Tennie's pens, that you claim that there should be no distinction made by society between the man and the woman who has fallen from virtue. That if the woman is ostracised the man should be also—or, to use an old and trite proverb, "Sauce for goose, sauce for gander." I fully accept this. I am one of those who are termed the "Lords of Creation." But I am ashamed of my sex and equally so of the majority of yours, who, as a rule, will receive and pet the successful libertine (fully aware of his moral turpitude), while they will scornfully turn aside from his victim, no matter if she sinned through love while he was only actuated by lust. Man has always, from the time that Adam excused himself from blame for eating the mythical apple, on the ground that "the woman gave him and he did eat," down to the present hour, endeavored to throw all the blame of his misdeeds upon some woman. A man gets drunk and then excuses himself, because his wife makes his home unhappy, and thinks himself justified. Out upon such stuff. But this is not what I had in my mind to write when I commenced. I have lately become cognizant of a case now pending in our courts, which to my mind illustrates one of the great evils of our present social status. The veriest wretch on earth, who has run the wildest race of licentiousness, having spent not only his substance but all the vigor of his manhood with the lowest of so-called prostitutes, expects and demands, when he marries, virgin purity in the woman whom he honors (?) with his hand and name, notwithstanding he can only offer her in return the dregs of an ill-spent life. The case in point, to which I refer, is substantially as follows:

Last winter, a man well known in this city, who had for years been notorious for his amours and seductions, who was a persistent patron of nearly all the bagnios in the town, wooed and won a beautiful young lady. Not long after the honeymoon had elapsed he heard some stories affecting her ante-nuptial chastity, that she had been seduced by the Superintendent of the Sunday school (a member of the Young Men's Christian Association, probably); and, oh, my! how his righteous soul was vexed. A big row ensued, and he at once left her and instituted proceedings for a divorce on the grounds of ante-nuptial infidelity which she had concealed from him. He was deceived in her, and I doubt not a jury of men will grant his prayer. I cannot help asking myself—Is this justice? Has not the woman who marries a man as good a right to expect that he will bring to the nuptial couch a chaste record as he has that she shall? I cannot see the difference, although I am a man.

Another instance: I was talking within a week to a man past fifty, who says he wants to marry and settle down, but is afraid he may be cheated and not get a wife who has always been pure. And yet this same man boasts that he has known over five thousand women, and his constitution is broken down by diseases resulting from what he playfully terms his youthful indiscretions. Thus it is, and thus it will be until public sentiment demands the same rights and immunities for woman as are granted to man. And if a woman is ostracised for a fault, her partner in sin shall stand upon the same platform. If she is compelled to wear the "scarlet letter" in the market-place, let him stand along side her with the same red insignia of shame, or to return to the old and vulgar proverb, "Sauce for goose, sauce for gander."

Yours for right and justice,

LYON.

SEXUAL SCIENCE.

EDITOR OF THE WEEKLY:

LINDEN, Texas, Aug. 13, 1873.

Some time since I read quite an interesting article in the WEEKLY, by Mrs. Mattie Mitchell, in regard to the frequency of sexual intercourse, and I am of the opinion that if her advice was carried out, "the world would be the better for it." Sexual excesses ruin thousands of our people, both inside and outside of marriage, and sends other thousands to premature graves. I notice in the WEEKLY for August 9, Dr. T. R. Kinget differs with Mrs. Mitchell, and says that "the gratification of the sexual instinct is obedience to natural law." That might do if the sexual feeling or appetite was a natural one every time, but there is so much of it that comes from a morbid condition of the sexual system.

"The excessive indulgence of the sexual appetite produces emaciation, debility and imbecility. The frame becomes altered; the stooping posture and shuffling gait indicate weakness of body and indecision of character. The shoulders fall on the breast; the pale, sharpened features and the prematurely old and haggard expression of the face too plainly reveal the story of secret suffering and sin. Many a man has, until his marriage, lived a most continent life; so has his wife. But as soon as they are wedded, intercourse is indulged in night after night, neither party having any idea that this is an excess which the system of neither can bear, and which to the man, at least, is simply ruin! The practice is continued till health is impaired, sometimes permanently; and when a patient at last is obliged to seek medical advice, he is thunderstruck at learning that his sufferings arise from such a cause as this."

Our people need enlightenment and reliable information in regard to sexual matters, and you are doing a great work in this direction with your brave utterances in the WEEKLY on this most important of all subjects.

I am truly glad to see by the last WEEKLY that your friends are coming forward with the Press Funds, and hope you may soon get the necessary amount.

ALEX. KING.

NOT OURS, COMSTOCK!

Recognizing the fact that prostitution is the necessary adjunct of the legal marriage system, which we are striving to abolish for the general good of humanity, we give this advertisement the benefit of our circulation. It is taken from the Louisville Ledger:

THE DAMNATION HOUSE.—The Indianapolis Herald is cartooning the "Great Damnation House" of that city. Saturday's Herald contains a likeness of the "Senior Partner"—a woman who looks very much like the "Hecate of Domestic Hells," and the "Superintendent"—a thing something after the style of a man. The twain have an established business in Indianapolis, which the Herald advertises as follows:

"This house, the oldest and most fashionable brothel in the city, is patronized by merchants, lawyers, judges, aldermen, statesmen, gentlemen of elegant leisure, and the very best classes of society. People who desire an elegant and expeditious passage to Tophet can have the satisfaction of knowing that they are going to h—l in good company by patronizing this establishment. Owing to the 'respectability' of the matron and her powerful and influential connections, visitors can enjoy themselves without fear of being 'pulled' by the police.

"Youth corrupted with neatness and dispatch. Bank clerks, statesmen and students speedily transformed into forgers, thieves and confidence men.

"An accomplished corps of procuresses, distributed throughout the State, to keep the house constantly supplied with special attractions.

"The schoolroom the elite of the country village, the incompatibility of wedlock, are all drawn upon to fill the ranks.

"Special arrangements made with wealthy libertines to secure the accomplishment of their designs in special cases."

DIRECTORY OF SOCIAL FREEDOM.

We desire to present from time to time a list of the writers and speakers who advocate Social Freedom. The time is not far distant when it will be necessary that these shall know each other, and it is at the suggestion of one of the most able writers and speakers, and most earnest of them all on this subject, that we now invite names for this directory:

Francis Barry, Ravenna, Ohio.
Julia H. Severance, Milwaukee, Wis.
Thomas W. Organ, Tuscola, Ill.
Loren Hollister, Turner, Ill.
J. W. Everts, Centralia, Ill.
Laura Cuppy Smith, care this office.
Anna M. Middlebrook, Bridgeport, Conn.
J. K. Philleo, Parkman, Ohio.
L. K. Joslin, Providence, R. I.
E. H. Heywood, Princeton, Mass.
— Heywood, Princeton, Mass.
Seward Mitchell, Cornville, Me.
Carrie Lewis, Cleveland, Ohio.
Daniel Wood, Lebanon, Me.
Lessie Goodell Steinmetz, Amherst, Mass.
Nellie L. Davis, North Billerica, Mass.
J. K. Moore, Oil City, Pa.
Mrs. M. E. B. Sawyer, 27 Milford St., Boston.
Frances Rose Mackinley, 769 Mission St., S. Francisco.
Sada Bailey, Waukegan, Ill.
James Ormsby, 127 Spring st., Milwaukee, Wis.
T. S. A. Pope, Grand Rapids, Mich.

VOICES OF THE PEOPLE.

CHICAGO, August 24, 1873.

Editors Weekly—Here is an estimate of your paper which occurs in a series of random shots I am giving the local public, through the columns of the Laporte Herald:

"The Woodhull-Clafin paper still lives. Those who never saw it call it 'nasty.' Of course that argument can't be refuted. But those who read it are quite sure that it is the boldest, freest, noblest and fairest paper in America. I had as lief undertake to do without milk."

The Herald is the largest paper in Indiana, and is conducted with a goodly share of ability and great fairness. This latter feature makes it something of an anomaly in modern journalism, and yet, much to the credit of its patrons, it is well sustained.

I send you this item not merely normainly as an evidence of my own appreciation of your efforts in behalf of free thought, but as indicating what I deem a good thing for others to do—present the claims of a genuine Republican paper whenever opportunity offers. This is the more necessary in the present instance, because of the cowardly course pursued by the press generally in stating, or rather misstating, the character and purpose of the WEEKLY and its supporters.

The common people heard Christ gladly, and would as gladly hear and as readily apply common-sense teachings in our day. Shall they have a chance? I am satisfied that the masses know little of the magnitude and less of the spirit of this controversy. They have read of Henry Ward Beecher as "the greatest pulpit orator in America," and of Mrs. Woodhull as "a blackmailing prostitute," and here the case rests, save as it is urged on by the missionary spirit of those whose motto is "Let justice be done though the heavens fall." I believe with Miss Clafin, that the true course is to adopt principles and practices having in themselves the merit of common sense and fairness, and let Mrs. Grundy throw herself.

Yours truly,

R. P. LEWIS.

THE ABOMINATION OF DESOLATION.

The legalization of usury or interest for money, which was first established in Christian England in the reign of Henry the Eighth, is a fraud and a wrong to the laborer. Human edicts cannot justly confer a power on money, which is merely the representative of wealth, which wealth itself does not possess, viz.: "the power to increase without the direct aid of labor." Every law passed sustaining usury or interest for money encourages speculation, gambling, and idle

living; renders honest toil despicable, conflicts with the rights of the laborer, and, under it, money, instead of aiding the worker, becomes his competitor and his most deadly foe.

ALEXANDER POPE ON PAPER MONEY.

"Blest paper credit! Last and best supply
Which lends corruption lighter wings to fly.
Gold, imp'd by thee, can compass hardest things—
Can pocket States—can fetch and carry kings.
A single leaf shall waft an army o'er,
Or ship off navies to some distant shore;
A leaf, like Sybil's, scatter to and fro
Our fates and fortunes, as the wind shall blow.
Pregnant with millions flits the scrap unseen,
And either buys a king or sells a queen."

From the Word for September we clip the two extracts below:

"A Western David, Wm. Huddleston, of Lotus, Ind., is writing a new Book of Psalms. He celebrates 'Salvation Through the Devil,' in this style:

"Religion is a humbug,
The Bible is a hoax;
The preacher's in the pulpit
Bamboozing the folks.

"The Devil is a scarecrow,
And Hell a kind of rod
To drive deluded mortals
To serve an 'Unknown God.'

"And all who trust in Jesus
To save their souls from Hell
Will find their sad delusion
When waking from the spell!

"All praises to the Devil
For giving God the lie,
And teaching man that knowledge
Is not what makes him die."

To suppose that the Love Reform movement means free marriage merely, is about as sensible as abolitionists would have been had they aimed to establish free slavery—the right of a negro to sell himself for life, and the right of his master to hold him for life provided the youthful victim "consented" and was damned into the "for better or for worse" state by the benediction of a clergymen.

We notice with pleasure the advent of a new paper *The Labor Reformer*, of Buffalo, N. Y., published, as its name implies, in the interest of all producers. Welcome! the more the merrier.

PEARLS FROM THE SEA OF THOUGHT.

SELECTED BY HELEN NASH.

TO VICTORIA:

"And I feel, wherever we may be,
Even tho' in absence and an alien clime,
The shadow of the sunniness of thee,
Hovering in patience through a clouded time."
—Owen Meredith.

"Cursed be the social forms
That war against the strength of youth!
Cursed be the social lies
That warp us from the living truth!"
—Tennyson.

"What God has joined together no man can put asunder; hence the inconsistency of attempting, by the continuation of laws, the enforcement of present marriage customs."—Tennie C. Clafin.

"In short, it is an eternal law of sexuality—in wedlock and out of it, governing all males and females in their relations with each other—that love is always necessarily constant till sensualized by its interruption."—O. S. Fowler.

"Perhaps the most delightful friendships are those in which there is much agreement, much disputation, and yet more personal liking."—George Eliot.

"Ignorance is not so damnable as humbug, but when it prescribes pills it may do more harm."—George Eliot's "Felix Holt."

"Woman, in all history, is the mortal enemy of polygamy. She wishes for the love of one only; but it must be real love—an eager, restless passion—which, like a flame, burns on and must burn on. She never pardons the chosen possessor who examines so little into the value of his treasure as to stupidly think, the day after the wedding, that he has no more to discover."—Michelet.

"Custom calls me to't;
What custom wills—ought we in all things do't?
The dust on antique time would lie unswept
And mountainous error be too highly heaped
For truth to overpeer."
—Shakespeare.

"And doubt shall be as lead upon the feet
Of thy most anxious will."
—Anon.

"It may be that the novelist's art is injured by the restraints put upon him, as many an honest, harmless statue at St. Peter's or the Vatican is spoiled by the tin draperies in which ecclesiastical old women have swaddled the fair limbs of the marble."—Thackeray.

"Nothing gives a young girl such vantage ground in society and in life as a mother—a sensible, amiable, brilliant and commanding woman."—Gail Hamilton.

"Come, darling, to the feast. And none so sweet as when by love alone invited."—Brick Pomeroy.

EXPLANATION.

All who have not received "Common Sense Theology," who subscribed for it at Vineland Convention and at Plympton Camp Meeting, are requested to send in their addresses as the list of names was accidentally lost. Address, D. Howland, Hamilton, Lewiston, Me.

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Woodhull & Claflin's Weekly,

Box 3791, New York City.



NEW YORK, SATURDAY, SEPT. 20, 1873.

TO DELEGATES.

Through contributions of friends I have been enabled to purchase a number of tickets to Chicago, via the Erie Railroad, Niagara Falls and Detroit, so that I can furnish them to delegates and persons attending the Convention, to be held on the 16th of September, for twenty-five dollars the round trip from New York, good until used.

These tickets can be had only at the office of WOODHULL & CLAFLIN'S WEEKLY, 113 Nassau street, Room 13, by personal application or by letter accompanied with twenty-five dollars.

Holders of these tickets can stop at any point on the route and remain as long as they wish.

This is the best that can be done for delegates to the Convention, and I think will be satisfactory to all, being nineteen dollars less than the regular fare from New York.

Round trip tickets from Boston to New York can be had, via Fall River route, for five dollars.

There can be no arrangements made with railroads generally; hence all people in the East will be compelled to reach New York as best they may, excepting those who naturally go to Boston.

Respectfully,
VICTORIA C. WOODHULL,
President American Association Spiritualists.

THE AMERICAN NEWS COMPANY.

This company has again accepted the general agency for the WEEKLY, and hereafter will supply all city and country orders. This is very advantageous to us, inasmuch as it not only relieves us from a general odium among newsmen in the country, as publishers of a paper that the News Company cannot deal in, but it also takes from us a great deal of care and labor. We hope our friends everywhere will second this movement of the News Company, and endeavor to extend the circulation of the WEEKLY wherever it is possible. The News Company will supply the trade, returnable, until No. 149 inclusive, after which regular orders only will be filled.

LECTURES IN THE WEST.

In our recent trip to the West we spoke only in Louisville, New Albany and Evansville, the places advertised. On our arrival we found the heat altogether too great to think of filling the other engagements; therefore they were all put over till after the Convention at Chicago. Application for lectures may be made to us at the Garden House, Chicago, Ills., until the 18th inst.

BOSTON DELEGATES.

Delegates and persons in Boston and vicinity, going to Chicago, must call at the office of the *Banner of Light* and obtain an indorsement to their application for tickets which will entitle them to the reduced rates via Fall River. Leaving Boston Saturday night and arriving here the next morning, and getting tickets to Chicago and return, at our office, 113 Nassau street, during the day, they may leave via the Erie Railroad at 7 P. M. Sunday and arrive in Chicago Tuesday morning, the day of the Convention.

CHICAGO CONVENTION.

There are reasons for believing that the meeting of this important body of Spiritualists will prove in its effects to be the greatest event of the century, if not superior to any that has preceded it in the records of time. The world's history shows that it is far easier to found a nation than to establish a faith; for it was a lighter task to build Rome than to convert it to Christianity. As much as the soul is superior to the body, so are the principles animating the mind of man superior to the mere material creations of his hands. For this reason no grand change of faith has ever occurred without great suffering on the part of humanity, and it is the duty of Spiritualists to welcome the same rather than seek to shun it. The time is rapidly advancing when, in all probability, Spiritualists, like the ancient Christians, will be called upon to suffer for the truth, and it is questionable whether that time has not already commenced; at least the proprietor of this WEEKLY has little reason to negative such a statement.

Although, unorganized as we are, Spiritualism can hardly be called established, we have good reason to rejoice in its incipient success. Rising in a cottage in New York only a quarter of a century ago in timid rappings, the sound of its unearthly drumbeats now reverberates through the world. The peoples of all civilized communities are waking to the call, rotten and decayed creeds are crumbling before it, and the weary and heart-sick workers for human good rise at the glad sound, and again buckle on their armor for the battle; for it is evident that a battle must be fought before Spiritualism can fully develop itself upon the earth. Twelve martyrdoms baptized Christianity with blood before it was triumphant at Rome. Mohammedanism, a later advancement, commenced with the sword, and carved its path to success, but not without intense suffering. Spiritualism, whose foundations are laid broader and deeper than either of the foregoing faiths, cannot hope to escape similar conflicts. The chart it has presented to the nations already means war! It proposes to effect general improvements in the conditions of mankind, physical, intellectual and moral; and before the edifices it purposes to build are erected, the rubbish must be removed which now cumber the ground. It further asserts that it is the duty of man to seek and use the laws which govern spirit as well as matter, which, in the eyes of the churches, is an ecclesiastical crime; lastly, it aims to connect the visible with the (at present) invisible world, which, to the orthodox, is an impious impossibility.

Surely, with such grand designs before us, there ought to be no division in our councils. It is hoped that none really exists, save as to the proper way and time in which to commence the real work of the regeneration of humanity. Some of the worthiest among us, male and female, stand aghast at the height, depth, length and breadth of the reforms proposed, beside which those of all other existing creeds are follies. So immense are the tasks set before us, that, without spiritual aid, the effort to accomplish them must be hopeless. Let the brethren and sisters, who have no faith in this power turn their backs upon the work. They are justified in so doing. But let those who are beyond the A. B. C. book of spiritual phenomena look round for help, and elevating their flag "Progress" stand ready round it to do manful battle for the right.

Our duty in this crisis, is not to assert dogmatically the faith that is in us, but to entreat all true Spiritualists in the Convention to throw all mean policy to the winds, and stand fast by the truth that is in them. Be it for or against the measures we have so often and so long recommended, for Conservatism or for Radicalism, we conjure all to be firm in defense of what they believe to be the best. Time-serving is the giant sin of the age, and Mohammed was right in condemning the hypocrite to the cruelest punishment. As for ourselves, we most solemnly appeal to the Infinite Father and Mother of the Universe to witness that we have striven, both in our press and on the platform, to deliver unto our brethren and sisters, simple but far-reaching truths, which we ourselves have received from the spirit world. A lecture tour through the principal cities of the East and West has proven to us that the people are ready to accept the same. Whether, as a body, the Spiritualists of the Union are willing to sanction their decisions, is left to the action of the Convention.

INDIVIDUAL RIGHTS vs. SOCIAL ORGANIZATION.

Of all subjects that to the synthetic mind are most palpable, there is no single one upon which such contradictory opinions obtain among the unthinking as upon that as to where the rights of the individual cease and where the rights of society begin; that is to say: What does the sovereignty of the individual include, and what belongs to society to control? These questions have agitated the minds of metaphysicians and philosophers in all ages. They have frequently laid down propositions and devised rules by which to determine all this, but it still seems as much a mooted problem among political and social economists and among legislators specially, as it was when Luther preferred the same problem to Romanism, or when Cromwell proposed it to the English Throne.

The difficulty all these long years, however, has not been so much that of a theoretical solution as it has been that of a practical acceptance of the solution as a rule of action. Governments professing one theory but all the time practicing quite a different one, have endeavored to make

the people believe they were being served, while in reality they were only serving. The absolute monarch, holding his power by the right of might, has command by that right over all that the individual possesses, not merely as property, but over his capacities, physical, mental and moral. He governs his industry; he controls his beliefs, and he guides his education. The opposite theory to this is the absolute right of the individual to the results of his industry, to the results of his intellectual culture, and to his religious convictions. And this is not a right to possess them merely, but to use them in whatever manner, so that he does not interfere with any other person having the same right.

Between these two opposite extremes civilization has been struggling for three centuries. In some minor directions it has, at times, and now seems to have acquired the conquest; but as often as it has been upon the point of becoming established as a rule of public action, some so-called public good or necessity has stepped in between the conquest and its real acquisition, and in effect defeated its best ends.

The right to freedom of thought carries with it the right to promulgate the results of that thought; but, even in this age and country, we find not only a large body of people crying out against the right to promulgate a philosophy based upon the results of long and serious thought, but also a considerable number of powerful members of the press, endeavoring to urge the government, by the power it possesses, to prohibit promulgation and crush out the promulgators. Happily, however, such monstrous action cannot prevail unless the plainest provisions of the constitution are openly and utterly defied. That instrument specially provides that no laws shall be passed abridging the freedom of speech or of the press. This means that the individual has not only the right to think, but the right also to speak or print his thought. Nor does this place any limit to what such thought, speech or print may be. It is clear, emphatic, absolute; and whatever laws there may be in existence now upon the statute book, either national or State, are evidently null and void. Nothing can be more clearly established by constitutional law than are these several rights.

But the provisions guaranteeing these rights against infringement by legislators carry with them another class of rights, which, until recently, have been, by general consent, or rather from there having been no inclination on the part of any considerable number of individuals to question or demand the exercise of the right, withheld by the government. The right to think, and the freedom of conscience in thinking, together with the right to promulgate the results of thinking, either by speech or print, must necessarily be supplemented by the right to put to practice the doctrines thus held and promulgated; always provided, again, such practice does not interfere with the same right in any other individual. To say that persons have the right to think for themselves, and to promulgate such thoughts, and thereby to induce others to think the same, and, at the same time, also say that they shall not be put in practice, is a self-stultification; and yet with just such stultifications is our jurisprudence filled, and by them the people robbed of their choicest rights.

There are no laws to prevent any system of religious worship. The Hindoo, the Chinese, the Mohammedan, the Roman and the Christian may erect their temples adjoining each other upon the same street in any of the large cities of the country, and they would all worship in peace and unity. This is not a cause but a result of freedom, the establishment of it producing this harmony. In political matters every individual or party has the right to entertain and propagate any political faith whatever, and to vote for and elect candidates to fill the public offices who will carry into effect such faiths; and nobody thinks of endeavoring to control these matters in any other way than by controversy, carried on in the public press or on the public rostrum. So here again are the beauties of freedom for the individual exemplified. And it is necessary here to observe that there is no effort put forth by any power to prevent the practical application of this freedom. It is only open to public criticism, and, perhaps, to the disapprobation of public opinion, for the time being.

But when we pass from these domains into that of the relations of the sexes, here it is assumed that an entirely different rule should govern. Instead of the government permitting freedom of speech and press where this subject is involved, it passes laws by which it proposes to interfere with both these rights so specially reserved to the people unlimited. That is to say, it assumes virtually to establish a censorship over the press when it attempts to exercise its evident right to discuss the subtle problems as yet bound up in the unsolved social relations. Moreover, it also assumes in effect, even if the right to think upon this matter, and the right to free speech and a free press to discuss it, are granted that there shall be no practical adoption and practice of the results at which such thought and advocacy may bring the individual to desire. Instance: The examination of the social problem, and of the effects it may have had upon individuals, may bring them inevitably to the conviction that marriage, in which they may be involved with other individuals, is not only detrimental to their own interests and happiness, but also to that of the public at large. But here the government steps in and says, though you may hold to such opinions as you profess, nevertheless the public interest demands that they shall not be put into practice. You shall live with the woman or the man whom you have married, and if you consort with any others you shall be

convicted of adultery. And this is the prevalent law, now enforced in this country.

Now, this amounts virtually to providing that social opinions, once formed, shall never be changed, and results as it would if the same were enforced in matters of religion. The opinions that are conscientiously conceived and held by the individual, though he may outwardly pretend differently to avoid the law and the ostracism of public opinion, are practiced by him secretly; and thus a monster hypocrisy is being engrafted upon our social system, as damaging in its effects upon the individual directly and upon society generally as was that engendered by religious persecutions in former ages.

To us it seems so clear that government has no right thus to interfere with the action of the individual, socially, to which his thought and observation naturally lead him, that there are no arguments that can be advanced to refute the position. Nevertheless, an argument is advanced, and although it has no possible application, still, since it is in the way of the establishment of social freedom, to stand side by side with freedom of conscience, the freedom to think and the freedom to speak and print, it should be considered, and its baseless assumptions, as the fraud which it really is, exposed.

Anything to be binding must have a basis in consistency. Now, what consistency would that be which should say you have the right to freedom of conscience, and if that conscience bring you to believe in free worship you have the right to that belief, but mind you, you must not practice it, because it would be detrimental to the public interests, since if it were to be permitted many of the members of society, and even children, might be led away after your horrible doctrines. But would that be any less consistent than it is to provide, if in the exercise of the freedom of thought and conscience, an individual is brought to the conclusion that his social theories and practices are erroneous, and that they ought to be replaced by others that appear better and more likely to subserve his interests and increase his happiness, that, notwithstanding all this, it cannot be permitted because the public good forbids it. The cases are parallel. If the former be inconsistent with the constitutional and natural rights of the individual, we say the latter is doubly so, since upon the latter does the happiness of the individual depend more essentially than upon the former.

But the right to prevent the latter, when none is claimed to limit the former, is based upon the proposition that the latter may result in effects in which the rights of society are involved, which the proposition admits the former does not; that is to say, the latter may result in children which may be thrown upon society for support, and, therefore, the right of prohibition exists here, when there is no foundation for such claim in the former instance.

Now all of this is very foolish and utterly illogical. Society might, with the same propriety, prohibit the marriage of people who have no visible means of supporting the children they may have; or, again, prohibit the immigration of foreigners upon the pretense that they may not be able to provide for their children, and therefore that they may be cast upon society; or still again, provide that not anybody shall marry who has not already a sufficiency to provide for any children that may result, because it is possible that the parents of such children, though at present able to earn this support, may die and the children be thus cast upon society. If anybody should, either upon the public rostrum or in the public press, attempt to teach prohibitory legislation to cover all these possibilities, the people would say he is insane, or a fool; and yet these people base their opposition to social freedom upon the same argument they would so utterly ridicule in every other possible application.

It must be clear, then, that the children argument, with which to oppose a change in the present social system, is fallacious and impossible, and yet they who advance it, knowing there is something wrong somewhere, and not having the perception necessary to see it, grasp at this, and in their ignorance imagine they have an irrefutable argument. There is something very wrong with the children. It is wrong that hundreds of thousands of them grow to adult age with scarcely the education necessary to read and write, and during the time are half fed, clothed and housed. It is wrong that one-half of all children who are born die before the age of five years; it is wrong that almost one-half of all children who are conceived in the United States are murdered before they are born; but none of these, that are indeed great evils, are seized upon to prohibit the sexual relations of the parents, or to lay a claim to the right to regulate these relations.

The cure for these ills does not lie in attempting to regulate the conditions that produce them, but in providing for the conditions that would follow did the ills not exist. Let it be once understood that it is an honor to bear children, and that when born they are independent, even of parents for their support, growth and education, and one-half of all these evils would cease instantly and the other half gradually die away, and, at the same time, the argument advanced against changing the present social system would be utterly refuted.

It is safe, then, to conclude, that the right to think, advocate and practice is one that belongs naturally and constitutionally to each and every individual in this country, whether such thought, advocacy and practice be in religious, political or social affairs, and consequently that government has no authority to interfere to prohibit either. And, finally,

that the present laws which do attempt to interfere with social thought, advocacy and practice, are unconstitutional, arbitrary and void, and ought to be instantly annulled by legislation, and, whether annulled or not, ignored by all people with whose happiness or interests they interfere.

THINKERS TO THE FRONT.

There is a paper in that excellent periodical, the old *Spectator*, which gives an account of an entomologist, terminating with his death, which took place in consequence of his having overheated himself in his chase after a butterfly. The *Spectator* makes merry in giving a list of his effects, which mainly consisted of dried beetles and spiders, and other small wares of the same nature. The widow of the philosopher, we presume, was not so well satisfied with the returns they produced; though, indeed, there are cases where collections of apparently insignificant trifles have netted to their more fortunate recipients very considerable fortunes. One antiquary alone, Mr. Thomas, who died in London a short time ago, having left to his son a cabinet of medals, which were sold at auction for £40,000 sterling.

But it is not intended, in this article, to merely audit the accounts of such collectors, but rather to point out the world's great indebtedness to those who frequently pass, in their generation, for idle dreamers or thinkers. It must be confessed that it would not be possible to overrate the effect of the writing of some poets upon national character or characters. Though they sometimes only cultivate, they more frequently plant their own ideas in the minds of the people with whom they dwell, which sometimes, with a rapid growth, ripen quickly, as in the cases of Voltaire and Byron, or otherwise develop slowly, with a more steady and enduring increase, as may be perceived nationally, in the permanent effects of the writings of Shakspeare and Cervantes. It is almost impossible to over-estimate the changes wrought by one such advanced mind upon the progress of a nation or an age.

As we are told in Exodus that it pleased the Jewish Jehovah to confound the wisdom and necromancy of the Egyptian magicians by the creation of lice, so it would appear, even at this period, that the most trifling causes are destined to produce the most gigantic effects upon the history of the world. Possibly the two most important events of the last century were the falling of an apple and the flying of a kite. The former being witnessed by the eye of the philosopher, Sir Issac Newton, led to the discovery of the laws of gravitation, and finally to their application as the grand governing principles of the material universe, formerly discovered, but not expounded, by the astronomer Kepler. The latter, in the hands of the great Benjamin Franklin, was the divine light from which have emanated the many brilliant coruscations which have sprung from our knowledge of electricity, and is now no longer the plaything of a sage, but the time-scorning conductor of the intelligence of the civilized world.

To these might be added the story of James Watt, the wondrous improver, if he merits not the title of the father of the steam-engine. The idea is said to have flashed upon his mind on beholding the lid of a tea-kettle rising and falling, thus proving the expansive force of the fluid. Now, Mr. Materialist, take away these toys and dreams and you would put back the clock of the world a thousand years. It is true, and it is an honor to the age, that the speculations of men of science and thought are more readily applied now than of yore, but let no man lightly pass judgment upon one of the dreamers now existing among us, for it is not impossible but that he may be censuring some superlative benefactor of his race and the future glory of the period of his existence.

HARD ON WOMAN.

A Jew, in the New York *Herald* of the 31st ult., enters a bitter complaint against a hotel keeper because he refused to entertain in his hotel a brother Jew solely on account of his religion. The complainant does not seem to be aware that, all over this broad land, the knights of the toddy-stick assume to themselves the position held in ancient Rome by Cato, and constitute themselves, in more senses than one, the "spiritual" rulers of the people. So great is the power they wield, that it has become almost an impossibility for a "lone woman" to obtain a night's shelter and lodging in any of the hotels of our large cities. The purity of hotel life is so admirable, that these hotel-keepers (*alias* knights spiritual) dare not permit unattended ladies to enter into its sacred precincts. As, in the case of woman, it is difficult to distinguish the black from the white sheep, they warn off all maleless females from their premises.

Æsop tells us in his fable of the frogs, that after the boys had pelted the frogs for some time, one of them appealed to his tormentors, thus: "Boys, that may be sport to you, but it is death to us." Verily, this might serve for woman also in an appeal to hotel-keepers on this subject. Still this ghastly persecution of the female sex is, from the standpoint of the Bible, perfectly legitimate. In the 38th chapter of Leviticus, which touches the cases of women, we find that, in the eye of the Mosaic Law, their very natures are criminal. They are commanded to do penance for the infernal crime of coition; and child-bearing is an unpardonable monstrosity which can only be atoned for with blood. Their monthly periods are monthly villainies, and their times

of uncleanness are so many and so various, that under the Levitical regime the unfortunate women of Judea must almost always have been a very dirty lot. But the power of the Levite has in our days descended to the hotel-keeper, and he wields the sword of justice over the unfortunate sex. In his eyes all *femmes sole* are unclean animals; they are not fit to eat or drink with other human beings, nor ought they to be permitted to rest in the same hotels. They (to him) are lepers without his camp, crying unclean! unclean! to whom no mercy should be shown at any time whatever.

This is a big price to pay for the high morality that the nation enjoys. It is a total sacrifice of the rights of all women who choose to travel unattended by a man. But how can we right ourselves? These "brandy bishops" are our masters. What does a generous public care for our wrongs? We are only women to be hooted and spurned whenever occasion warrants. Talk of chivalry—the chivalry of man! Bosh! We only want a decent modicum of justice! We want the right to freedom of movement the same that man has, the right to be measured by the same rules by which he himself is meted, to go where we please uncriticized (until we misbehave ourselves) as he does. In this matter we do not ask favor and would not accept it. We do demand equality, and have suffered in the vain effort to obtain it.

Yes! for no error of etiquette, for no fault on our part, in payment or otherwise, we have been excluded from hotels for no crime except that of being a woman. Had we been "Victor" Woodhull instead of "Victoria" Woodhull the case would certainly have been different. There was no charge made against us, none dreamed of, on the part of the proprietor of the hotel. The "curse of sex," as man's partial law has made it, was our only offense. We appealed to the courts of justice! The same result. Male justice! What is it for woman but damnable tyranny. All the redress we had was the knowledge and experience we obtained, that in all matters respecting woman the law itself was as partial and unjust as the male law-makers who concocted it.

It is not possible to over-estimate the wrongs which are continually evolving out of the odious and partial "public will laws" by which woman is hampered. She must not go out alone at night or she will lose caste. We know a case of two ladies who, after attending a lecture, went into a fashionable Broadway restaurant for some refreshment. They could not obtain it because they were without a keeper. Another of a girl, the daughter of a man in our office. She is a typo, and her boss recommended her to take charge of a small printing establishment at Washington. Her Washington employer was to meet her at the depot and conduct her to his home, for she was to live with his wife and family. By some accident he failed to do so, and she had not his address and could not find his house. She was dressed plainly and respectably, and applied to four hotels, which were not full, for Congress was not in session, for a bed. She could not obtain one. All she could do was to return to the depot and come back to New York, at a loss of nearly twenty dollars. So much for the crime of womanhood. We could multiply instances of this persecution, but they are patent to all. Alas for woman! if she did not make many of such laws for herself, the toddy-stick to-day would not be in power over her.

Not only innkeepers, but every man, at all times, under the present system, considers himself in power over every woman. He commonly passes judgment upon all he meets with. With man it would seem that there is only one crime that woman can commit (if he can call that a crime which in himself he considers a virtue), and only one virtue which she can possess (which in himself he would hold to be a weakness, if not a vice). A woman may be learned, charitable, kind, affable, true to her word, gentle and loving if you please, it is of no consequence; if she is not in her nature monogamic every whipper-snapper, every tobacco-stained, drunken loafer thinks himself in power over her. There are hundreds of the *demi-monde* in Paris who are respected and loved by all who know them. They purchase liberally and pay their debts; it is of no consequence. The demi-man who serves them with goods, who only knows how to cheat his neighbors for a living, judges them. The male beggar, who stretches forth his hand to them for alms and receives from them liberal donations, believes himself in power over them. They claim and often receive from their lovers more respect, and commonly more money, than wives receive from their husbands. It is of no avail; the husband shrugs his shoulders as he passes them, and the wife tosses her head at them with disdain. Why this contempt? Why this disdain? It is not too much to say that there is more real affection in the unlicensed than in the licensed love that is seen in Paris. The only women who are permitted to love without law are the Quakers. The good and venerable Lucretia Mott proved at the last "Woman Suffrage" meeting at Apollo Hall that the Quakers had established among themselves that for which we have been so long contending. Her words were, "When our young folks mate, they trouble neither the priest nor the magistrate." This is love without law, and, our words for it, less social misery is to be found in that sect in consequence.

It is true that often these "rum rules" of hotel keepers are invaded. Tavern keepers are not the best judges of what is termed morality. There ought to be a chaplain appointed for every hotel, to inspect women travelers who apply for lodgings or food. If the character of the cloth be

objectionable, let a girl be sacrificed to witness his proceedings. Woman has a right to object to be socially ruled by rumsellers. It is bad enough for a Jew to be ostracised by them, much more a woman. When will man learn that women are human beings, invested by nature with the same rights to life and locomotion that they have themselves. That the law which applies to man in such cases should apply to woman also. It is melancholy to see that there is such cowardice on the part of the male sex that they should thus feel called upon to fence themselves round with social customs or laws to protect themselves from desperate and (what they call) abandoned women. "Don't be afraid, boys; give woman her rightful liberty, and she will neither molest nor attack you." Anyway, anything is better for you and for woman also than any longer submission to the miserable rule of the toddy-stick.

THICK DARKNESS.

Were the WEEKLY a daily paper there would not be room in its columns for the correspondence which pours in upon it from all quarters, representing all phases of the social question. More than three-fourths of it might be scheduled as "a piteous wail of suffering humanity." The larger half of it, containing statements of cruel doings in married life, is unsigned, or, in some instances, signed with the initials only. Let us inform our correspondents that all letters not signed in full are remorselessly consigned to the waste-basket. The battle is joined; no skulking can be tolerated by us in either woman or man. Those who are not for us are against us, and the feeblest truthful utterances, backed by a brave heart and hand, are of more value in our eyes than the eloquence of a nameless Cicero.

When we look at the mountain of social miseries our correspondence develops, we have a right to assert that we have not labored in vain. We have pricked the social ulcer, and though the fetid matter that oozes from it may be offensive to delicate nerves, it will not answer for the surgeon to shrink from his duty to aid the discharge of the same. Courage, then, sisters, aye, and brethren also, for your day of deliverance is at hand. What if your missives are dampened with your tears, they are more highly prized by us on that account. Out with your experiences, tell them boldly under your own brave signatures, and ask for and give no quarter. The curse of the social question, in all its phases, is secrecy. It is that that builds up the bloody records of the week (as given in our periodical) in more than half the incidents reported. Be outspoken, then, and fear not. Drag out the villanies of the marriage-bed from the thick darkness that has so long shrouded them; be your prayer that of Ajax:

"If we must perish we thy will obey;
But let us perish in the face of day."

The grand curse of the age is the old theology that has done its best to hide from the people almost all that concerns the physical welfare of man. The science of the botanist has wrought with nature and produced and is producing newer and more beautiful specimens of fruit and flowers daily; the skill of the cattle breeder has attended to the dog, the sheep, the cow and the horse; aiding, assisting and working with nature he has done wonders. What was chance yesterday is skill to-day. And this power of development has been applied everywhere but where it is most needed, viz., to man himself. He is still left to increase and multiply untaught. He is not even protected in our cities in his right to proper space, air and light; property refuses room to the millions; forbids pure air, and stands between them and the light of day. How man is begotten, how he is developed, are as chance determines. When the law does interfere in social life it interferes wrongly, as in marriage, in which it says to the youthful candidates, "If you err in your choice you shall err forever."

Are Spiritualists to blame who demand that, for human good, this state of things shall cease? That, in all cases, political, civil, social and religious liberty—true liberty—shall be the rule and not the exception? That by scientific education children shall be taught to know and respect themselves? That law (which cannot make) shall not be permitted to interfere to prevent true marriages or unions? That it is not a virtue but a sacred duty to attend fully to the physical, intellectual and moral interests of the youth of the community? That the rights of property in our cities must stand second to the rights of man, and that whatever interferes with the best interests of the masses of the people must be overthrown? Spiritualists have been taught by spirit powers their duties in all these particulars. If they fail, it will not be from lack of wisdom to know but from the lack of will to do what is right.

APOSTOLIC INGRATITUDE.

To read a dissertation from a monk (who had never seen life except through the grate of his convent) upon the pleasures of home and the joys of matrimony; or a homily from a nun (who never knew man) on the ecstasies of love and the pangs of maternity, would be both uninteresting and unprofitable. People would be apt to say that they knew nothing of the subjects they discussed. Yet probably an old bachelor, whose special sanctity precludes the idea that he had any close acquaintance with the sex, and about whom he could consequently know little or nothing, has been, of all men,

the bitterest foe of the movements for the enfranchisement of woman. We allude to Paul of Tarsus. True, he was a Jew, and the Jews never had an idea of the liberty of woman. There is a disgusting dignity in the way in which man treats (and speaks) of woman all through the Bible. In the Old Testament—for Adam's sin Eve is punished; for Abraham's crime, Hagar is the sufferer—the patriarchs do not court their wives—they take them. In marriage, the fathers give or sell their daughters—Laban fashion—who swindled Jacob by cheating him at first with the wrong girl. It is not much better in the New Testament. Even the Great Nazarene is not free from Jewish intolerance in the matter of women.

Christ did not condemn the cruel Mosaic Law which compelled a woman, who had lost her husband, to marry his brother and raise up seed unto him. He merely said in reply what we believe to be true, viz.: "That there were no marriages in heaven." Fancy that old Mosaic law applied in the United States! Oppressed as our women citizens are, they would not be likely to submit to that. Instead of "raising seed" they would be much more likely to "raise the devil," and they would be right in so doing.

It is no wonder that an old bachelor, native of a land where such a law was in vogue, should hold woman as a very inferior animal to man. It is no wonder that he should say with the calm insolence of ownership and authority—"Let your women keep silence in the churches;" your women, mark that, you Christian women, that expect your freedom from theological doctors. Again, "Wives submit yourselves unto your husbands, as unto the Lord." To an outsider, that sounds like blasphemy. But when we call to mind the conversion of Paul of Tarsus, the insolent statement, "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence," caps the climax of his tyranny. For it will be remembered that he himself was sent by the spirit to a woman in order, as the Bible expresses it, "to learn the way of God more perfectly." After taking his lesson to condemn his teacher as he does in the last extract quoted from his writings is simply as ungrateful as it is illogical. That is the fact, and it can't be rubbed out even to save the credit of an apostle. Verily, when a fair consideration is given to the evils the "ipse dixit" of this crusty old bachelor have brought upon the sex, we think woman would be justified in re-appealing to his angry spirit in the words he is said to have heard on his way to Damascus, viz.: "Paul, Paul, why persecutest thou me?"

PLATFORM OF THE EQUAL RIGHT'S PARTY—THIRTEENTH PLANK.

"That there should be just public laws to regulate labor and establish uniform compensation for the same."

Herein is involved the great question over which the best minds of all ages, have contended with equal earnestness and depth of conviction. The problem as to where individuality ceases and the community begins, is one of so much importance it is not to be wondered at that it is contested with such pertinacity. This proposition strikes at the root of all evils that flow from the unequal and unjust distribution of wealth. It asserts that the labor of every man and woman is equal to the labor of any man or woman, and recognizes the links that bind all men and women into the human family, making equality the rule of their relations.

The rock upon which they are wrecked who do not grasp the significance of this proposition is this: That the labor of the engineer who plans the building of an immense work is of more value than that of the man who merely places the stones according to directions received. It should be remembered that the equitable price—value—of anything is determined by its cost, which is made up of two items—consumption of time and material. There can be no other system of determining values. Whatever requires a day's time to produce, let it be what it may, is of equal value with everything else that requires the same time for production; and all this is equivalent to saying that the day's labor of every person is equal in value to the day's labor of any person.

But is it objected that the engineer was obliged to consume a large amount of time to become competent to superintend the construction of a suspension bridge or to occupy a seat in the Senate of the United States, which the daily laborer is not obliged to do? The equity between the two cases, however, is that the compensation for the loss of time in becoming proficient is found in the capacity to be the engineer rather than the mere mechanic; and the proof, that the engineer at the same wages would prefer to remain the engineer rather than to become the mechanic.

Back of all this, however, there is a still further equity. When society shall be organized upon the principles of equity, the person who spends his time in preparations for the higher duties of life can receive the same pay during that time as all other labor receives.

But how shall such organization be reached? Clearly by the will of the people manifested in the establishment of justice, which is the object of all government. If it be recognized that cost should determine the value of all things, and that cost consists of the two items—consumption of time and material—it then becomes the duty of government to so establish it.

But this goes even deeper than all this. It is, in substance, to say that, while the labor of every person is equal to that of any person, the total results of all labor belong

as a whole to all persons. This is co-operation in other words, and when society shall be organized upon the principles of equity then the people will be industrially organized. No other result than this can follow a departure from the competitive system of labor in which the shrewdest and strongest carry off the palm.

Organization of industry upon equitable principle, goes behind the mere fact of quantity of production by the individuals composing society, and inquires into the causes that make disparities between individuals possible, and when it finds, as it always does, some good reason why a given person can perform more work than another given person, it charges the cause home where it belongs rather than upon the individual. Instance, a man crippled for life by some accident that he could not avoid, Justice says that the remainder of that man's life shall be to him in his interest in society the same as if he had avoided the accident. This is an extreme case; but if it be just, then the same rule applies to all degrees of disability, from total up to the highest capacity of any person. That is to say, if a given person can perform more labor than any other person, that it is no personal merit that enables him to do this, but a natural capacity conferred without his thought or consent, and, therefore, no more to be assigned to his individual credit than the condition of the man rendered useless by accident is to him.

There is, then, neither merit or demerit in the differently endowed capacities of persons, either in labor, intellect or in morals. Each is just what he has been made by the circumstances of his conception, gestation, birth, growth and the influences of his or her environments, over neither of which is control possible. This opens a radical question in the labor problem, to which it bears the same relation as does the question of responsibility to the moral problem. In fact, the same rule will be found to govern in the several departments of human nature which, when fully comprehended in one, may be applied to all. We are on the eve of radical revolutions in all things, and he or she who can grasp the law of social organization will do well to expound it on every possible occasion to every possible person—and this is that law: That every person is a result of the conditions that have produced him, and is therefore not to be held individually responsible for any defects of character, constitution or condition, but to occupy equally with all other persons all the blessings and comforts of life, which in the individual world is to be secured by establishing equal rates of compensation for all classes and grades of labor, and thus form the entering wedge to the other departments—the intellectual and moral.

BOOK REVIEW.

"Common-Sense Theology in Rough-Shod Rhymes about Human Nature, Human Life and Human Destiny." D. Howland Hamilton, Lewiston, Maine.

Through the courtesy of the author we are in receipt of a copy of this peculiarly original and remarkably interesting work. The poems are keen, pithy, pointed, philosophic and argumentative. They lay hold of the vital questions of the day in a style so full of vigor and courage that they must prove really refreshing to all who peruse them. The conclusions in them are so well established that it is impossible to deny them. The writer appears to be one of those rare geniuses who dares to follow the truth wherever it may lead him. The price of the work is \$1.50, post free.

ADDIE L. BALLOU.

From all parts of the West we hear tidings of the grand work being done by this earnest woman. Fully imbued with the right of sovereignty for every individual, she would first establish the right and then urge the whole of mankind to move rapidly to more elevated physical, mental and moral conditions. And so the world moves, one after another brave soul coming to the front, ignoring all personal considerations, to do battle for humanity. These are the leaven that shall leaven the whole lump. Her permanent address is Terre Haute, Ind.

We are constantly receiving inquiries about communities. In reply to them we would call attention to one advertised in another column, in the belief that it will meet the growing demand for social freedom and industrial equity. Copies of the address referred to in the advertisement may be had on application at this office. Price twenty-five cents.

A SPECIAL WORD TO CONTRIBUTORS.

We desire to say to those who favor us with articles, that we receive weekly three times as many as we have room to publish, and, consequently, that a large proportion can never be published. In view of this it should be impressed upon our contributors that articles of more than a column in length will in all probability fail to appear; not because they are not proper and all that, but on account of want of space. Boil them down to their smallest possible limit. Almost every article received might be condensed into one-half the space and lose none of its effect. "A word to the wise," etc.

We have also adopted the rule that articles hereafter appearing in the WEEKLY shall bear the full name and address of their writers. It is desirable that they who write shall give the weight of their influence to maintain what they write.

"WILD FLOWER."

We recently had the pleasure of passing an hour with the remarkable clairvoyant and test-medium, Maggie Folsom, located with Dr. H. B. Storer, at 137 Harrison avenue, Boston, Mass. Her controlling spirit is a beautiful Indian maiden, named "Wild Flower." She has remarkable success in diagnosing disease, and her practice is rapidly extending. Her tests are also of a most beautiful character, appealing with the most potent power to the affectional nature. Our friend, Dr. Storer, was not at home during our visit, being absent on a summer trip to Niagara Falls; but we hear of his excellent success, and if both have only what they deserve, it will be infinite.

PREMIUMS TO CLUBS.

In a short time we intend to present the most magnificent schedule of premiums for new subscribers and clubs that was ever offered, as an introduction to which we now present the following:

For every subscription (from one to four) received we will send the WEEKLY one year and one of the dollar photographs—Woodhull, Claflin or Blood.

For every club of five subscribers—fifteen dollars—five copies of the WEEKLY one year, five photographs and one copy of "Constitutional Equality, a right of woman," by Tennie C. Claflin, price \$2.00.

For every club of ten subscribers—thirty dollars—ten copies of the WEEKLY, ten photographs and one copy each of "The Principles of Government," by Victoria C. Woodhull, price \$3; and "Constitutional Equality" (each book containing steel-plate engraving of the author).

For every club of twenty subscribers—sixty dollars—twenty copies of the WEEKLY one year, twenty photographs and two copies each of "The Principles of Government" and "Constitutional Equality."

For every club of thirty or more subscribers, accompanied by three dollars for each subscriber, thirty copies of the WEEKLY one year, ninety photographs and one each of the books—"The Principles of Government" and "Constitutional Equality"—for every ten subscribers; and

For a club of fifty subscribers—one hundred and fifty dollars—fifty copies of the WEEKLY one year, fifty photographs, a set of the books and a Wheeler & Wilson Sewing Machine.

BILLS FOR SUBSCRIPTION.

The names of all persons to whom bills are sent will be stricken from the list after a reasonable time has elapsed in which to make a remittance. As a duty, we urge those who do not wish to continue the paper to so advise us at once. Hereafter bills will be sent at the expiration of the time for which payment has been made. Friends will please give attention to this notice.

CHANGE OF ADDRESS.

Hereafter all communications for the paper, whether business or otherwise, should be addressed to WOODHULL & CLAFLIN'S WEEKLY, box 3,791 New York City. Postal orders should also be made payable to Woodhull & Claflin.

A BEAUTIFUL TRIBUTE.—Mr. and Mrs. Dr. C. A. Wright, of Milwaukee, Wis., made a flying visit to our sanctum on Monday afternoon, leaving a large and exquisite bouquet of flowers, which sheds its grateful perfume over our labors, and inspires us with renewed strength for the battle still to be fought for freedom. Thanks, brother and sister. Nothing could have been more acceptable. It will be held in kind remembrance.

INSTRUCTIONS TO CORRESPONDENTS.

In writing to us the following rules should be observed:

- 1st. Every letter should be plainly dated—town, county and State.
- 2d. When the letter is to contain a remittance, which, if a check or money order, should be made payable to Woodhull and Claflin, the necessary explanations should be introduced at the head of the letter; a failure to observe this rule subjects the person in charge of that department to much needless reading to find out what it is all about.
- 3d. After definitely stating all business matters, and especially if it be a renewal or a new subscriber, then should follow any friendly words, which we are always happy to receive from all.
- 4th. We request those who send either articles or personal letters intended for publication to write graphically and tersely. The necessity for this will be apparent when we say that we have already in "our drawer" enough personal communications, full of words of hope, cheer and comfort to fill a dozen papers. Many of them we shall be obliged to pass over.
- 5th. All letters should close with the signature of the writer in full; and it should be plainly written. Many letters that we receive are so badly signed that we are obliged to guess at what the writer's name may be.

SPIRITUALISTIC.

PERSONAL.

[We gladly publish the following letters, called forth by the mention we made of the subject matter of them. We would not willingly do any one injustice, and when we do, or think perhaps we may have done, we make all possible haste to repair the damage. Of course we do not know that Dr. Beals ever said what is reported. We did not hear him and consequently we publish his denial. We should publish the letter containing the information, but that it professes to have come from a member of Dr. Beal's family and would make difficulty which we would not do under any circumstances.]

To further explain: We received two letters from resident Spiritualists asking us to come to the Convention. We replied that we should be glad to be there. Some days afterward we received what to us was a short, curt, even offensive letter from L. D. Smith, Secretary of the Central N. Y. Association of Spiritualists. He did not hesitate to inform us, in unmistakable language, that we were not wanted there. Then came the other letter, which satisfied us if we should go there would be difficulty. We did not go, but published what we did; and now we offer the letters to which reference is made above:

WEST WINFIELD, N. Y., Aug. 29, 1873.

MRS. V. C. WOODHULL:

Respected Friend—Will you allow me room in your paper to correct a statement made by you in the last issue of the WEEKLY, on the eighth page. I wrote a notice of the Convention to be held in Rome, N. Y., as published, and I meant just what I said, "a general invitation is given to all" and the following remark by you does me great injustice. I will not repeat it, and here let me say I had nothing to do in securing the speakers; the Secretary did that business. And I do not know that the Secretary has written a word to you on that subject, but if he has he alone is responsible for what he has said.

You say you were informed by your friends, that I said if you had the audacity to come to our meeting, I would not have anything more to do with the meeting. Now I declare all this talk to be a willful and malicious falsehood, from beginning to end, and done to injure me. And I say such friends as those you spoke of, you will have reason some time to pray Good Lord deliver us from them.

And here let me say that I have not said an unkind word about your coming at this or any other time; and the friends in Rome and elsewhere, will bear me witness in this statement.

There was some opposition to sending delegates to the Chicago Convention. I favored the move, and said that I did not indorse all of Mrs. Woodhull's theories, but she had done a good work, and I honored the woman or man that had moral courage and independence to say what they thought was right. I also said that our platform was free, for all to express their own sentiments on any subject, and no person has ever attempted to dictate to speakers, or any one else what subject should not be discussed in our Conventions.

I am a subscriber to the WEEKLY, and think very much of that paper. I want it understood that I am responsible for what I say and do; I shirk no responsibility. I aim to make mankind better and happier. And let us all work in the cause of humanity, and cultivate a kind and charitable feeling toward those that differ from us.

Yours truly,

E. F. BEALS.

ROME, September 1, 1873.

MRS. VICTORIA C. WOODHULL:

Dear Madam—In the WOODHULL & CLAFLIN WEEKLY, dated September 6, 1873, I saw a notice by you of a quarterly meeting of the New York Central Association of Spiritualists, held in this city in August last. In said notice you greatly censure Dr. E. F. Beals, the President of the Association. In justice to the doctor I write you to say that in all the conversation I had with him about your speaking before the Convention, he did not say a word against you, or object to your speaking before the Convention. After Mrs. Brown showed me your letter to her, in which you wrote your desire to come to the meeting, I sent a dispatch to the doctor to know what his pleasure would be in regard to inviting you to come to the meeting as a speaker. He says he did not receive my dispatch, and came to the meeting without knowing that any one thought of inviting you. The friend who wrote you must be mistaken, or is desirous of a misunderstanding between you and the doctor. The meeting was a free one, and consequently a successful and very interesting one.

Yours for justice and truth,

SAM'L MOYER,
Sec. of Rome Ass'n of Spiritualists.

BATTLE CREEK, Mich., August 8, 1873.

Dear Sister Victoria—As you are aware, there was no question or resolution embodying a sentiment that was proposed at the late Cincinnati Convention but met with approbation.

While the resolution discountenancing and censuring the efforts of the Young Men's Christian Association and other sectarian attempts to suppress free speech and individual rights was being discussed, the opposers of that resolution attempted to show that it was meant to assail the opposers of Woodhull, and those who were instrumental in thrusting herself, Sister Tennie, Col. Blood and George F. Train into prison, and meant also as a defense of those parties named. The resolution, it was assumed, was out of place, and as the writer attempted to show that it was urged in defense of principles and because of repeated kindred trespass, more than because of isolated cases or individual grievances, Judge Holbrook, the president, asked what these sectarian institutions had ever done to provoke such a reso-

lution as that. As he, with others, seemed quite forgetful of the arrests and the attendant penalties and discomfitures of several of our mediums in Chicago and other cities not long since for the simple transaction of their advertised business and the exercise of their God-given powers, it may be well to answer that question from time to time by the reiteration of facts continually occurring.

The following letter is copied from one just received from a gentleman who is now incarcerated in an insane asylum. Early in the season I received a letter of invitation to visit the gentleman's pleasant home in Iowa, to rest with his family during the heated term, etc., in a warm, friendly, cordial manner, as free from any indication of insanity as the enclosed. The kindly offered hospitality of the stranger was declined, to which this is the reply, just received:

"MOUNT PLEASANT, Iowa, July 28, 1873.

"Sister Ballou—I received yours of the 1st of the present month. It is as well you declined my offer. I was arrested for insanity by 'Old Theology' or its advocates, and brought here on the 14th. The angel world has me in charge, and it will result in good. We have discussions every day, and we are victorious. Thomas Paine is the leading spirit in discussion. Three ladies of my acquaintance act as refiners and moderators. We are never in trouble.

I have perfect confidence in my guides; they are teaching and refining me, and they could find no place where the surroundings suited them better. I have a room and splendid bed all to myself. We are locked in every night, so I am not disturbed by any one. In the daytime we occupy a large hall and are taken out every day; we have a dance once a week. So you see the advantages are splendid; couldn't be better for my present development.

I enclose you a scrap from an Iowa paper. I wish you could come and see me while I am here. I have no doubt but you could get the chapel to lecture in if you should come here, or any other preacher of the true philosophy.

I remain, yours for love of truth,

WEBSTER ELLYSON.

P. S.—Write me how things are going on in the outside world. W. E."

PERORATION OF THE SECOND LECTURE DELIVERED AT APOLLO HALL, NEW YORK, BY R. W. HUME.

It is no wonder that before the advance of spiritualism the fountains of the great deeps should be breaking up. It is fitting that in the present as in the past, the whirlwind, the earthquake and the fire should now, as in the time of the seer Elijah, precede the voice of truth. It is fitting that in the crash of the governing religious elements the present evil systems of government, religious, social, civil and industrial, which have been generated by them, should be powdered to dust under their ruins. It is fitting that the order of society should be inverted, idlers and schemers exalted, and the producers of wealth trodden under foot. That law should be a snare, trafficking a fraud, and legislation a delusion. That the spade should be divorced from the soil, money exalted to a god, and the free gifts of nature stolen from the masses, and monopolized. That hypocrisy and knavery should flourish, poverty and misery be the rule rather than the exception, and crimes of the most ghastly and unnatural description run rampant among us.

All of these cruel effects, under which the world is now groaning, are fairly chargeable to the inefficacy of the present ruling religious systems. The great Nazarene compared religion to salt. He asserted its penetrating and purifying qualities. The world demands results. The pecuniary condition of our churches is a very secondary matter. To say that the yearly revenues of those of New York city amount to \$2,000,000 per annum, and that they own \$88,000,000 worth of property, only adds to their offense. All admit the learning of the clergy and the wealth of the religious establishments. The machines are well found, well lubricated, well tended, and constantly at work. But where are their products? Where are their effects in legislation, in trade, in public order, in cheerful contentment, in loving brotherhood, and in the moral growth of society? Alas, where are they? Who can censure the people, if, after looking for fruit and finding none, they should re-echo against the churches the judgment passed upon the barren fig-tree, by saying: "Cut them down! Why cumber they the ground?"

Perceiving the powerlessness of present religious systems to remedy existing evils, Spiritualists now stand before the world pleading the necessity for vital changes, and demanding a fuller recognition from the peoples. They believe that although these old and useless faiths at present block the way, they are manifestly crumbling and decaying, and will soon be removed from their path of triumph. Neither ought we to mourn the decline of these ancient religious corporations which have so long ruled mankind. It is true that the failure of faith is general throughout the globe, and also that it is the underlying cause of all the horrors that have been enumerated. But we live at the time of transition, and such occur in the natural order of events. Geologists tell us that in the grand processions of the ages the magnates marched first; but that, previous to the rise of each new development, there was a period of relaxation, disintegration and degradation. It is so with us now. We live at a time in which the old, discordant religious forms are breaking up, making ready for a change. But the present is better than the past, for we can see the rocks over which our predecessors have been stumbling during the dark ages.

Courage, then, sisters and brethren, let us press cheerfully forward in the path of duty. Let us prove to our neighbors the vitality of our religion by exhibiting it in all our words and acts. Then will the Eclipse of Faith in the darkness of which the world is now blindly groping, soon pass away; the light will arise in all its glory over the moral world, and the dwellers on the mountains and in the valleys of the earth will have reason to rejoice in the rising of the Sun of Spiritualism, and the consequent development of a more advanced knowledge of futurity, and a far nobler and more rational

form of religious liberty than has ever before been known to mankind.

MARIAVILLE, Me., Aug. 25, 1873.

EDITOR WOODHULL & CLAFLIN'S WEEKLY:

The Spiritualists of Hancock County, Maine, will hold their sixth semi-annual Convention at Ellsworth, September 19, 20 and 21, commencing Friday, at 2 o'clock, P. M.

The Spiritualists and friends of liberal thought, and all who would like to attend, are cordially invited to do so. It is hoped that speakers and mediums who can will grace us with their presence and help.

Arrangements will be made as far as possible to make everything agreeable and pleasant.

Per order,

MOLBORY KINGMAN, Sec.

EXTRACT FROM J. M. PEEBLE'S LAST LETTER TO THE "BANNER OF LIGHT."

Through our consul, the missionaries and several intelligent Chinamen I have learned their methods of holding converse with spirits. The prevalence of the belief in spirit communion among the Chinese astonishes me. It is almost universal. With the lower classes it is mixed up, however, with absurd superstitions.

[Spiritualism has every reason to hope for speedy success among the swarming millions of Asia. The great Hindoo family are now Spiritualists as well as the Chinese.]

A CARD FROM MOSES HULL.

My letter in the WEEKLY has created a general stir. Letters come in from every quarter, some indorsing in unmeasured terms, and some condemning in language that cannot be misunderstood. The upshot of the whole matter is, I have decided to give my friends a chance to know my arguments and evidences. I now wish to make a proposition to societies who have in the past invited me to fill their rostrum, that is, I would go to any of them and give them a week-day evening lecture, embracing my views on the various departments of the social question, and charge them no compensation at all over and above my traveling and hotel expenses.

I have two reasons for making this proposition. 1. I prefer not to introduce these matters into my regular Sunday discourses, unless by especial request of those who employ me. 2. Those who have patronized me in the past have a right to demand, as many of them do, my arguments and evidences. Others who have not hitherto supported me as a speaker, and wish my services as a lecturer on this question or any other pertaining to reforms or Spiritualism, can secure me on reasonable terms.

Address 27 Milford street, Boston; or Vineland, N. J.

MOSES HULL.

IS TRUTH A VIRTUE?

I send you the following correspondence to let you know how easy it is for the "suspiciously moral" to lie. When my letter appeared in the WEEKLY, the Spiritual Society of Manchester got weak in the knees, and passed a resolution to break its engagement with me because of that article. Before any official letter came from the society I was informed of its action from four different private sources, and also engaged by a few line reformers to speak in Manchester at the time I was to have spoken for the society.

The following is the letter received from the society, and my reply.

MOSES HULL.

MANCHESTER, N. H., August 31, 1873.

Bro. Hull—Our society having voted to pay only \$10 a Sunday and expenses from Boston, it becomes my duty to cancel your engagements here.

Very truly yours,

WM. O. DAVIDSON,

Sec. First Spiritual Society, Manchester, N. H.

27 MILFORD STREET, BOSTON, Mass., Sept. 2, 1873.

My Bro. Davidson—Thanks for your letter concerning my engagement in Manchester. I will nevertheless be there at the appointed time.

While your society is so very virtuous and respectable, why do you not manifest a little regard for truth? I was informed last week of the action of the society, and re-engaged for your city. I was not discharged because of my price, but because of my fidelity to truth! You know your \$10 speakers emptied your treasury, while I filled it. Does Emma Harding speak for \$10? If so, there is a "falling off." I remember when she demanded \$60.

I am glad to dissolve the engagement; only let me admonish you and your society that truthfulness is one of the virtues.

Yours for honor,

MOSES HULL.

JENNIE LEYS.

On Sunday last Jennie Leys commenced her month's engagement at Robinson Hall. The large attendance must have proved to her how much the people appreciate her as a lecturer, and love to hear the truths she so fearlessly delivers. Verily, all over this broad land, human beings are famishing for those broad, radical doctrines on industrial, social and religious reforms, which Jennie Leys knows so well how to utter. Her scathing review and condemnation of the "bogus Christianity" of the age elicited frequent bursts of applause. She fairly proved that the Churches stood in the way of human improvement, and asserted that they must go down before the grand march of the people. In the course of her lecture she touched on the social question, and demanded full equality for woman, legal, social and personal. She objected to the Jewish Theology on the ground that woman was not represented among its divinities, nor even heard of among its angels. At the close of the discourse Jennie Leys invited the members of the congregation to visit her, and informed them that she had set aside Thursday afternoons and evenings for the days for receptions.

C. FANNIE ALLYN IN MAINE.

Dear Weekly—Again I come to do justice to another grand instrument in the hands of the spirit world, for the elevation of suffering humanity,

On Sunday, August 31, I saw and heard, for the first time, sister Allyn in South Norridgewood, and my soul was blessed, and a hungry audience fed on the richest spiritual food. Sister Allyn's two discourses were of no ordinary character I assure you, and her heart was made glad by a full house and most excellent music. It is seldom any audience were better satisfied, as was proved by a unanimous vote of approval for her noble work.

Sister Allyn soon takes her departure for California, and wherever she goes she ought to be greeted with warm hands and loving hearts. At the close of her discourse she spoke eloquently of Victoria and her noble work.

SEWARD MITCHELL.

SPIRIT WELCOME TO THE DELEGATES TO THE CHICAGO CONVENTION.

WORDS BY R. W. HUME.

From the glorious Summer Land
Where the "Shining Spirits" stand,
We have come.
Where the flowers are in bloom
And the air is all perfume,
There we roam.
But our duty calls us here
To our brethren, sisters, dear,
So before you we appear
From our home.

For the time it is at hand
When the world shall make a stand
For the right;
And the moment it is near
When assistance shall be here—
"Spirits bright."
Then for all the truth stand firm
That 'tis given you to discern,
And the martyr's glory earn
In the fight.

For the sorrow and the crime
Of this dark and evil time
It shall fall;
And the shams shall pass away
That so long have held their sway
Over all.
Like an infant at its birth,
Let the peoples of the earth
Awake to know the worth
Of the call.

With a magic and a power
Never known until this hour,
Beats our drum!
And the dwellers in the world,
As our white flag is unfurled,
How they come!
Then away with doubt and care,
For there's music in the air,
And the time to do and dare
Has begun.

Let all shout with love and truth,
As the earth renews its youth,
Jubilee!
Let the valleys swell the sound,
And the mountains shake the ground
With their glee!
Let the birds of heaven bear
The glad message through the air
That the "Sons of Men" declare
They are free!

From the happy Summer Land
Where the "Shining Spirits" stand,
We have come.
Where the flowers are in bloom
And the air is all perfume,
There we roam.
But our duty calls us here
To our sisters, brethren, dear,
So before you we appear
From our home.

GROVE MEETING AT BROWNELL, MICHIGAN—"SAINTS AND SINNERS"—"RESPECTABLES" AND DISREPUTABLES IN SPIRITUALISM—WHO ARE THE IMMACULATES?—SHARP WORDS—SPIRITUALISTS COURTING MISTRESS GRUNDY.

SATURDAY, August 30.

The meeting opened pleasantly in Samuel Johnson's grove. Lewis S. Burdick, Secretary, acted as Chairman. Cephas B. Lynn dedicated the grove to Spiritualism, with all its issues—side, front and back. Frank McAlpine and Dr. Merton followed in advocacy of individualism. Mr. John Hogeboom, of Kalamazoo, a good worker in the cause of Spiritualism, being in the small audience, cried out, "We have come to hear Spiritualism." This was construed to mean that the excellent, broad, free remarks of the speakers did not touch that subject. Jamieson inquired, "What is Spiritualism?" Among other things which Mr. Hogeboom enumerated in answer was, "to fight Woodhullism." In fact, this was the gist of his answer.

Mr. Geo. W. Winslow here appeared upon the scene, and gave us Spiritualism according to the Hogeboom definition. Jamieson proposed to debate the question of Woodhullism with Mr. Winslow in his own town of Kalamazoo, for a week. He said he would affirm the following proposition:

Resolved, That Spiritualist writers and lecturers, for ten years prior to the public labors of Victoria C. Woodhull, were guilty of advocating as many corrupting teachings as those alleged to have been uttered by Mrs. Woodhull.

The challenger proposed to take the anti-Woodhullites at their own word. He knew perfectly well that he would have an easy job. The inference was, that if Spiritualism could flourish under ten years' bad teachings of many advocates, one woman—though she were as black as her enemies painted her—could not destroy Spiritualism. Hence there was no cause for opposition to Mrs. Woodhull, who has been exercising the right of free speech, which Spiritualism has always taught.

On Sunday, W. F. Jamieson, Geo. W. Winslow and Mrs. L. E. Drake were appointed a Committee on Resolutions.

The majority report was adopted, to wit:

Resolved, That we, as Spiritualists, are believers in individualism.

Resolved, That we are in favor of the free discussion of all questions connected with human well-being.

Mr. Winslow presented a minority report in condemnation of the teachings of Mrs. Woodhull; also singling out certain lecturers to be disfellowshipped because of letters lately published by them. The meeting adopted only a portion of the preamble of the minority report, refusing to stultify itself by the adoption of the balance, the main part of which was a contradiction of what the meeting had already adopted.

Mr. Winslow wanted "respectable" Spiritualism to prevail.

Mrs. Drake was of the opinion that "respectable Spiritualism" is a lie.

Jamieson thought "it could only be secured at the cost of principle, and would be as worthless as Orthodox respectability."

Mr. Lynn supposed "we had been long since delivered from the fear of Grundyism." He thought "it looked a trifle suspicious when persons felt it necessary to placard their backs with the declaration, 'I am virtuous!'"

Mr. Winslow said "there is a lady in Kalamazoo, a medium and Spiritualist of twenty years' standing, who would not attend this meeting because of the Woodhull element, and yet she does not find it necessary to placard herself that she is virtuous. She says nothing about it."

Mr. Jamieson replied that "if that is the case, why demand of any convention or meeting of Spiritualists that it shall placard itself with the sentence, 'We are respectable?'"

Mrs. Drake believed "Society could not suffer much from any change which is possible. Thousands of men rape their wives. Society holds that legal rape is all right. [Tremendous cheers and laughter, and a disposition manifested by some men to keep up the confusion and break up the meeting.]

L. S. Burdick (Chairman): "Come to order, gentlemen; we must have order. One at a time can be heard."

Capt. Logan said "in all the meetings which he had attended in a year he had not heard a single discourse on Spiritualism." He was disgusted.

Frank McAlpine delivered a fine address on "Harmony," and urged the necessity for exercising reason in all things, proving all things, and, if we could not agree, to press on, nevertheless, recognizing the right of all to mental liberty.

Dr. Merton's lecture on "Individualism" was in favor of the broadest liberty. The entire address was scientific.

A short speech from the writer closed the meeting. Subject, "Broad-gauge and Narrow-gauge Spiritualism."

W. F. JAMIESON

CORRECTION.

Editors Woodhull & Claflin's Weekly—If my friends send you my private letters to publish, they should not make them worse than they are when written. In one from me, sent to you by my old and excellent coadjutor of anti-slavery memory, Mr. Buxton (published in the WEEKLY of August 30), I am made to ask at the close: "What say you to this, Woodhull?"

As the letter to Mr. Buxton was mainly on business, written hastily, and without the least thought that you or any other editor would ever see it, still less publish it, I was sorry to see my name placed below such a question to any editor, especially to a lady whose fine taste cannot but be offended at so rude a familiarity. Some one else must have asked the question.

Your account of recent conventions to which you have been invited must give great satisfaction to every lover of human freedom and elevation. Your little neighbor, New Jersey, judging from reports of the late Vineland gathering, may be first (if one of the least in the sisterhood of States) to accept, for full, free, untrammelled discussion, the whole problem of individual and social sovereignty and liberty. I say, accept the problem for consideration and discussion, because it by no means follows that we are to embrace a theory only because we are examining it. Conventions accept for discussion reports and resolutions many times which, after long debate, are rejected, perhaps unanimously. Individuals can do the same. Temperance men and moral reform women are not accounted drunkards nor prostitutes merely for devising means and forming societies to remove intemperance and prostitution from the community.

Many Liberals and Progressives are afraid to speak out half they do believe for fear they shall be held accountable for what somebody else believes which they do not. Garrison, when I made his acquaintance and accepted his doctrine of "immediate, unconditional emancipation of every chattel slave," was known to all Israel as holding to woman's rights equally with men; as in favor of abolishing intemperance, war, and all sword-supported governments; and even the Sabbath, and all set apart, ordained and privileged priesthoods and sectarian churches. And no sooner was I known as a Garrisonian abolitionist than I was suspected and even charged with holding and teaching all these other sentiments—"damnable heresies" they were then called.

The New Jersey Convention came bravely up to even your demand. All honor to its noble men and women!

Still more glad was I to read what you said of the Silver Lake Spiritualist grove meeting in Massachusetts, last week and week before. I attended that meeting one day myself, and was greatly grieved at what seemed to me and to many others, a sort of priestly controllership worthy only the Methodist or even the Catholic Church, and which certainly would be fatal to all healthy, mental growth, or moral and spiritual development. Your subsequent presence there, the manner of your reception, and the resolutions offered by Dr. Gardner and so rapturously adopted by the

meeting, have gone very far to remove all my apprehensions. And so I still hope to see, as my letter to Mr. Buxton expressed, "Spiritualism the greatest reform of the age."

PARKER PILLSBURY.

SHORT ARTICLES ALL IMPORTANT IN THE WEEKLY AT THIS TIME.

It is often seen and acknowledged that speeches of ten minutes have more strength and influence than others of an hour. Variety is most interesting and even rest to many.

If it is to be so joyous and satisfying to know each other "over there," especially our affinities, the same enjoyments can be begun here with a knowledge of persons of our likes. Every person has influences, civil, religious and political, and Spiritualists do know our power is second to none in the land; for we have challenged all beliefs for the championship of truth without a failure. And now to complete the full victory and have our measures fully respected, we have only to step to the front with our full names and professions upon our brows.

Could we have shown our numbers, professions and mental strength to the politicians, churches and Young Men's Christian Associations, Woodhull and Claflin and George F. Train would never have been imprisoned! No, not a day! This audacious, outrageous attempt to strangle free speech and press would never have been attempted.

I most earnestly urge every lover of freedom to send the required aid (\$20) immediately to the WEEKLY and secure a free press, and give their full names that they may be known, at home and abroad, and then a mighty influence will be felt before which a weak-kneed and fashionable society will succumb, and to which yield due respect.

NATHL. RANDALL, M. D., Woodstock, Vt.

REFORMATORY LECTURERS.

In view of the determination recently manifested by certain would-be authorities in Spiritualism, and from a sincere desire to promote their expressed purposes, to set up a distinction that will produce a free and unmuzzled rostrum; we shall henceforth publish in this list the names and addresses of such speakers, now before the public and hereafter to appear, as will accept no engagement to speak from any committee of arrangement, with any proviso whatever, as to what subject they shall treat, or regarding the manner in which it shall be treated. A reformatory movement, such as Spiritualism really is, cannot afford so soon to adopt the customs of the Church and fall into its dotage. On the contrary, it demands an unflinching advocacy of all subjects upon which the Spirit world inspires their mediums under the absolute freedom of the advocate. To all those speakers who wish to be understood as being something above the muzzled ox which treads out the corn, this column is now open:

C. Fannie Allyn, Stoneham, Mass.
J. I. Arnold, Clyde, O.
J. O. Barrett, Battle Creek, Mich.
Mrs. H. F. M. Brown, National City, Cal.
Addie L. Ballou, Terra Haute, Ind.
Warren Chase, St. Louis, Mo.
Mrs. Jennette J. Clark, Montpelier, Vt.
Prof. J. H. Cook, Columbus, Kan.
A. Briggs Davis, Clinton, Mass.
Miss Nellie L. Davis, North Billerica, Mass.
Lizzie Doten, Pavilion, 57 Tremont street, Boston, Mass.
Mrs. L. E. Drake, Plainwell, Mich.
R. G. Eccles, Andover, Ohio.
James Foran, M. D., Waverly, N. Y.
I. P. Greenleaf, 27 Milford street, Boston, Mass.
Anthony Higgins, Jersey City, N. J.
E. Annie Hinman, West Winsted, Ct.
D. W. Hull, Hobart, Ind.
Charles Holt, Warren, Pa.
Mrs. Elvira Hull, Vineland, N. J.
Moses Hull, Vineland, N. J.
R. W. Hume, Hunter's Point, L. I.
W. F. Jamieson, 139 Monroe street, Chicago, Ill.
Miss Jennie Leys, 4 Tremont Temple, Boston, Mass.
Cephas B. Lynn, Sturgis, Mich.
Mrs. F. A. Logan, Buffalo, N. Y.
Anna M. Middlebrook, Bridgeport, Ct.
Dr. Geo. Newcomer, Jackson, Mich.
Mrs. L. H. Perkins, Kansas City, Mo.
J. H. Randall, Clyde, O.
A. C. Robinson, Lynn, Mass.
Wm. Rose, M. D., 102 Marison street, Cleveland.
Elvira Wheelock Ruggles, Havana, Ill.
Julia A. B. Seiver, Houston, Florida.
Mrs. J. H. Severance, Milwaukee, Wis.
Laura Cuppy Smith, No. 23 Irving Place, New York City.
M. L. Sherman, Adrian, Mich.
John Brown Smith, 812 N. 10th st, Philadelphia, Pa.
Mrs. H. T. Stearns, Corry, Pa.
Dr. H. B. Storer, 137 Harrison avenue, Boston, Mass.
C. W. Stewart, Janesville, Wis.
J. H. W. Tohey, Providence, R. I.
F. L. H. Willis, Williamantic, Ct.
Lois Waisbrooker, Battle Creek, Mich.

MISCELLANEOUS.

THE BLACK LIST.

[CONTINUED.]

[From the N. Y. Herald, Aug. 31.]

No. 1.—ALBANY, Aug. 30, 1873.—A. C. Foster, of Keene, N. H., was found in this city to-day with a woman named Mrs. Belle Burlingame, having left his wife and two children behind. He repented and started for his home this afternoon.

It was all very fine for Mr. A. C. Foster to repent, but how about Mrs. Burlingame?

No. 2.—FRIGHTFUL ASSAULT ON A WOMAN BY HER HUSBAND.—At noon yesterday Mrs. Susan Bergen, residing at No. 75 Clay street, Newark, barely escaped being murdered at the hands, as alleged, of her husband, Martin Bergen. The latter, it appears, got home shortly after twelve o'clock considerably under the influence of liquor, and got into some trifling dispute with the woman, who was chopping wood in the yard. The woman started to leave her husband's presence, but just then he sprang forward, seized the ax and dealt her a murderous blow on the head. She fell to the earth with a cry and was soon weltering in a large pool of blood. Bergen fled and hid himself in a barn, where he was subsequently found by the police. He was locked up. Mrs. Bergen was carried into the house and medical aid procured. She may not die, but her condition yesterday

was dangerous. Bergen has an unsavory reputation on the police records.

No. 3.—Yesterday afternoon the Superintendent of the Jersey City ferry heard that a gross outrage had been perpetrated on one of the Debrosses-street boats about two o'clock on Friday morning. Thus far the occurrence is vouched for by only one man, who avers that he was a passenger on board at the time. He says that there were many men in the ladies' cabin. On one side sat a woman, apparently respectable; two of the men insulted her, then put out the lights and outraged her. Captain Woolsey yesterday ordered an inquisition to be held on Monday.

[N. Y. Sun, Sept. 2.]

No. 4.—A DESPERADO CLUBBING HIS WIFE.—Last evening Officer Chaplain of the Charles-street Police Station heard cries of "Murder!" at 117 Charles street. On reaching the second story and breaking open the door he saw Joseph Columbus attempting to kill his wife, whom he had on the floor and was beating with a club. Columbus, on seeing the officer enter, attacked him, but was taken to the station.

No. 5.—A Hard-Shell Baptist minister over in Indiana, who married a fortnight after his wife's death, made the following satisfactory explanation in the pulpit the Sunday following: "I searched the Scriptures from Genesee to River-erations and found plenty of promises to the widder, but nary one to the widderer. And so I took it that the good Lord didn't waste sympathy on a man when it was in his power to comfort himself, and having a first-rate chance to marry in the Lord, I did so, and would do so again. Besides, brethren, I considered that poor Patsy was just as dead as she ever would be."

No. 6.—A WEST FARMS WOMAN'S DEATH.—Yesterday Sergeant Steers, of the Tremont police, was told that a case requiring investigation had come to light in West Farms. The Sergeant learned that on Friday night Mrs. Henry Seigel became the mother of a lifeless child. On Sunday she died. Dr. Pratt, who attended Mrs. Seigel, made a private post-mortem examination, gave a certificate of death, and turned the body over to the undertaker. This strange proceeding excited the inhabitants. The Sergeant learned that a week ago last Friday there was a terrible fight in the Seigel family, and that Seigel broke up the furniture and pitched his wife out of doors. Coroner Miller has taken charge of the body.

No. 7.—DASTARDLY OUTRAGE, September 3.—About nine o'clock last night, four young fellows, two of whom escaped, seized Ellen Stone, of No. 64 West Twenty-first street, a respectable woman, as she was passing through a lonely part of the city, between Eleventh avenue and North River, and, dragging her into a lumber-yard, while each violated her person in turn, the others held her. Two of the villains were arrested, and gave their names as Michael Foran, alias Hefernan, aged eighteen years, of No. 557 West Thirtieth street, and James Broderick, aged sixteen years, of No. 214 West Twenty-ninth street. Justice Ledwith committed them, without bail.

No. 8.—It is not often that we hear of a mother-in-law killing her son-in-law with a hatchet or gun. Their style of murder is generally more insidious, but no less deadly. Mrs. John D. Dickerson, of Lamar county, Texas, shot her son-in-law, Robert Little, for abusing his wife and following her to Mrs. Dickerson's house. He went round a corner and fell dead. Mrs. Dickerson has been held in \$1,000 bail.

No. 9.—Yesterday morning Dr. Joyce, of Bellevue Hospital, made a post mortem on the body of Mrs. Seigel, who died on Sunday, having last week, it is charged, been pitched out of doors by her husband. The examination revealed the facts as told in yesterday's Sun, with the exception that there is some doubt in the doctor's mind about the sole culpability of the husband. Some one else, the doctor thinks, may be implicated.

No. 10.—ANOTHER OUTRAGE.—BALTIMORE.—Louisa Ross, a young girl, has been disinterred at Hagerstown. An examination showed that an abortion produced death. A woman and man have been arrested. The affair creates great excitement throughout Washington county.

[From the Georgetown Planet, S. C.]

No. 11.—Fannie Bush, colored, convicted of the murder of her infant child in Harrison county, Kentucky, has been sentenced to be hanged on the 14th November. It is stated the woman and her children were starving and that she drowned one of them so that she might be able to provide for the rest.

No. 12.—A young lawyer of Chicago, disappointed in love, demanded poison from a druggist, but was considerably given certain delicate little powders of prepared chalk instead. He then went to the residence of the adored one, who was sojourning at Valparaiso, Ind. He again offered his hand, which was unconditionally refused, whereupon he cried: "At your door is my death," and swallowed the powders. The family doctor was sent for, but after tasting one of the powders he calmly awaited the result. The young man lay down and longed for the drowsiness which precedes death. Nothing came. Then they sent him back to his mother.

[COMMENT.—As it was not the youth's fault but his misfortune that he did not kill himself, we grant him a place in this column.]

No. 13.—Louisville, Ky.—George Mangram, arrested last week on a charge of the ravishment and murder of Mary Lee, on the commons near the city, has been before the City Court two days. This afternoon the case was submitted without argument, and the Judge committed Mangram on a charge of murder, to answer at the November term of the Circuit Court.

No. 14.—New York, Sept. 5.—Marx Heuson shoots his wife Minnie, and afterwards himself. Cause, drink.

No. 15.—Margaret Hamill burned to death or murdered. Merrigan and wife arrested on suspicion.

No. 17.—WIFE MURDER IN JERSEY CITY.—Wm. Hickey, of Second street, Jersey City, was committed yesterday on a charge of assault. He went home, quarreled with his wife, and struck her on the head with a heavy pitcher. She was taken to the hospital dying.

THE Oneida Communists say they are pestered with applications for membership. The Circular says: "During the past week people have come by the cars to join; an ex-minister came on foot from the neighborhood of Perryville to join, and every man has brought urgent appeals from highly respectable persons that they may form an acquaintance with us by correspondence that shall lead to personal union." The Communists say that they have all the personal union they can take care of now, and they want it understood that nobody need apply.—N. Y. Sun, Sept. 1.

A CORRECTION.

Victoria—I notice in your issue of September 6th that my name is used in connection with a project for the formation of a State Camp-Meeting Association. I wish to say that I am not connected with or interested in the above project, directly or indirectly. Drs. Gardner and Richardson, either or both of them, can conduct a camp-meeting or picnic to my entire satisfaction. My admiration for Silver Lake and Silver Lake Grove was a marked case of "love at first sight." If the people gathering at the above-named grove should make any reasonable request of Drs. Gardner and Richardson, I have no doubt that it would be cheerfully granted. This idea of running a camp-meeting by "the people" has been tried repeatedly, and has as repeatedly "played out." I for one prefer that responsible parties should take the responsibility, and if they make a little money out of the operation I am glad of it, and Drs. Gardner and Richardson know as well as we can tell them that to have success they must please "the people."

Hoping to meet you again at Silver Lake, I remain

Yours truly,

A. C. CAREY.

[From a Sermon by H. W. Beecher ten years ago, on The Immaculate Conception.]

If a man asks, "Do you suppose that a virgin can be a mother?" my reply is this: The New Testament tells us that the Savior was conceived of the Holy Ghost and born of a woman. The event was so far removed from the ordinary processes of natural law, that I have no difficulty in believing that it occurred as it is described, by the power of God. Shall I believe that He who ordained, from the beginning of the world, that we should spring into life from the life and body of another, could not control that wonderful arrangement, so that his Son should be born of a woman? The marvel to me is, that men are ever born of man and woman at all; that God ordained such a gate from the other life into this. I can never enough wonder at that profound and sacred mystery where two lives, quickened into union by the rapture of unspeakable love, flash forth the spark of another being. It seems to me, in view of the perpetuated marvel of the beginnings of human life, a very little thing to suppose that God could make a special use of these powers. And when the myriad wombs that, since the dawn of time, have issued the human race, have received the power to do it from the living remembrance and inspiration of God's mind, shall I stagger to believe that in a single instance he could control that organization to his own divine and beneficent purposes? May not He, who created the very door of human life, push aside the ordinary janitor, and, with his own hands, unlatch its portals, and let his Son come through? May not the everlasting Father cry out from his throne, "Lift up your heads, ye gates, and let the King of Glory through?" There is no trouble here to any man, unless he wants trouble, and then there is nothing on the earth out of which he cannot make it. When a man believes that God has made the world, the human body, and everything else in nature, I, for one, do not understand how he can have any difficulty in believing in miracles. I see no difficulty at all in believing that God can, if he chooses, stretch forth his hand, and use a law, or stop it, and interject some effect.

AIR AND EXERCISE.—The late Dr. Marshall Hall, of England, said: "If I were seriously ill of consumption, I would live out of doors day and night, except in rainy weather or midwinter, then I would sleep in an unplastered log-house. Physic has no nutriment; gasping for air cannot cure you, monkey capers in a gymnasium cannot cure you, and stimulants cannot cure. What consumptives want is air, not physic—pure air, not medicated air—plenty of meat and bread," etc. These emphatically delivered opinions of one of the very greatest of physiologists and medical practitioners of the nineteenth century, are certainly worthy of notice by the multitude of those afflicted with throat and lung diseases. He might have added in this place what he and all other really intelligent and sound practitioners of this age maintain, viz.: That free and regular, not fatiguing and uncertain, bodily exercise in the open air, is an eminently important aid in the permanent restoration of health, and should be persevered in. It may be termed an essential. That on horseback is the best of all modes; continue it almost irrespective of weather.

BRING ON YOUR BEARS.

By way of a text for a short article, we clip the following from the Sun of September 3, 1873:

BRITISH LADIES THAT HIT OUT FROM THE SHOULDER.

Miss Rudman and Miss Tregloan kept a hotel at Bristol, England, where they made money enough to purchase a snug little piece of land near Melksham. Here they settled down. A Mr. Frederick Smith, who lives next to their new residence, has a meadow lying contiguous to some of their land; and by his deed of conveyance he claims a right of way through

field of theirs in order to gain access to his own. The ladies stoutly resisted this claim, and when he attempted to force his right the other day by bringing a load of straw to the gate, they challenged him to produce his deed. Then he put his arm through the bars to attempt to unhinge the gate, when, to use his own words:

Miss Rudman hit straight out from the shoulder with her clenched fist, and struck me in the face. She repeated this three times. She also raised her foot, and kicked me more than once in the arm—that was through the gate—bruising me very much, and making me sore for a week. She then seized my walking stick, wrenched it from me and struck me several times on my back and shoulders. I never touched her, but told her if I was doing wrong she had her remedy."

George Alford, farmer, who was driving the horse and cart with the straw, shared no better fate, for he, while assisting Mr. Smith, received "one straight from the shoulder of Miss Rudman on the mouth." [Much laughter.] "Do you know who you be hitting?" said the farmer. "Yes," said the lady. "Twas me," said the farmer. "I know it," said Miss Rudman; "you have no business here; I'll give you another if you don't go. [Renewed merriment.] Mary, go and fetch my big knobbed stick; I'll show them whether they have a right here." [Peals of laughter.] They did not wait for the knobbed stick, but retreated from the position, and left the ladies victors of the field.

Mr. Smith brought an action in the County Court against the ladies for interruption of right of way, and for £20 damages for the assault. The first part of his case he did not make out to the satisfaction of the Judge, and was nonsuited; for the assault a verdict of 40s. and costs was given. The case lasted all day and excited the liveliest interest in a crowded court.

Well done, ladies. It seems that the men are so gallant nowadays that nothing will prove woman's right to the suffrage and personal freedom but their fists.

In this country a few noble-minded men and manly presses have brought forward the argument that "as women do not serve in the army they ought not to be permitted to vote." We answer this with a tale. Some years ago while an old colporteur was addressing a Western audience from the stump, some children made a noise. He stopped, and told them the story of Elisha; how the children mocked that prophet, and how two she bears came out of the wood and tare forty and two of them. A short time after the boys began again, and when the preacher held up a warning finger, they called out with one accord: "Bring on your bears, old fellow, bring on your bears."

Probably women will yet have to answer the brave and manly argument, that "as women don't fight they ought not vote," in a similar manner. They will have to accept the situation, and like the boys, call out to the gallant knights who produce it: "Come on, give us the muskets, we'll protect you! Bring on your bears gentlemen, bring on your bears!"

[From the *Lynchburg Republican*.]

A TOUCHING POEM.—"Old Uncle Schneider" contributes to the press a touching poem, drawn from a real life incident, for which we predict extensive popularity. The poem is styled, "Go vay, Becky Miller," and is in these pathetic words:

Go vay, Becky Miller, go vay!
I don't lofe you now von shmall leetle bit,
My dream vas blayed out, so bleas got up and git,
Mit your false-headed ways I can't get along mit,
Go vay, Becky Miller, go vay!

Vas all der young vooemen so false-headed like you,
Mit a face nice and bright und a heart plack and plue,
Und all der while schvearin you lofed me so true—
Go vay, Becky Miller, go vay!

Vy, vonce I dought you vas a shtar vay up high,
I liked you so better as gogauut pie,
But oh! Becky Miller, you'm now a big lie—
Go vay, Becky Miller, go vay!

You dokk all der bresents vat I did bresent,
Yes, gobbled up efery blamed von vot I sent—
All der while mit anoder young rooster you vent—
Go vay, Becky Miller, go vay!

Vhen first I found oud you'm such a big lie,
I didn't know vedder to shudder or die,
But now, by der change! I don't efen gry,
Go vay, Becky Miller, go vay!

Don't try to make belief you vas sorry about,
I don't belief a ding vat coomes out of your moud,
Und besides I don't care—for you'm blayed out,
Go vay, Becky Miller, go vay!

VICTORIA C. WOODHULL IN LONDON.

EXTRACT FROM THE LECTURE OF MISS HAY, DELIVERED AT THE CAVENDISH ROOMS, LONDON, G. B.

During her (Miss Hay's) visit to the United States she had met Mrs. Woodhull. It might pain those listening to her to hear it, but she must mention it. They little understood Mrs. Woodhull, who was indeed a noble, pure woman, although it was not thought so generally. She had been and would be useful to the world, and she had been persecuted beyond what anybody could imagine. The first time that Victoria C. Woodhull spoke in Boston, she (Miss Hay) was controlled by a spirit to take her a very beautiful rose, which Mrs. W. has preserved to this day as a memento of the meeting. She thought, as has been said, that Victoria C. Woodhull was the most important woman on the globe at the present moment, and that in years to come the fact would be acknowledged. That which gives her the strength to stand before the world, daring its severest frowns, is pure moral courage and devotion to truth. And the fact that this is the source of her inspiration makes the effect of the frowns and calumny upon her ten thousand times more terrible than if she were physically hardened against them. The world may never learn and appreciate this fact in Victoria; but if it ever does, it will know her proportionately as it has dishonored her, and will make haste to repay the sorrows it has caused her by permitting her to render it the services in which she would find delight.

We are indebted for the following items to the *Figaro* of San Francisco:

"A condition requiring the continuance of marriage, notwithstanding a change in the feeling of the parties, is absurd, shocking and contrary to humanity."—*Jeremy Bentham*.

"Marriage having this peculiarity, that its objects are frustrated when the feelings of both parties are not in harmony with it, should require nothing but the declared will of either party to dissolve it."—*Alexander Humboldt*.

A NUT THAT WON'T CRACK.

Some time ago the Y. M. C. Association of Saratoga Springs talked long and loud about suppressing the Hon. John Morrissey's "Club House." His influence in bringing money to Saratoga was so great that the cause of Christ surrendered and he has added to the size of the house. As I passed by it yesterday my friend said the unregenerate world's folks had the unblushing and unsanctified impudence to call it the Y. M. C. Association "Club House."

N. W.

FEMALE SOCIETY.—What is it that makes all those men who associate habitually with women superior to those who do not? What makes the women who are in the society of men superior to their sex in general? Solely because they are in the habit of free, graceful, continued conversation with the other sex. Women in this way lose their frivolity, their faculties awaken, their delicacies and peculiarities unfold all their beauty and captivation in the spirit of rivalry; and men lose their pedantic, rude, declamatory or sullen manner. The coin of the understanding and the heart changes continually. The asperities are rubbed off, their natures polished and brightened, and their richness, like gold, is wrought into finer workmanship by the fingers of woman than it ever can be done by those of men.

BUSINESS EDITORIALS.

KURTZ' RESTAURANTS.

Among the many permanent institutions of the city are the several restaurants of Mr. Fred. Kurtz, located at 23 New street, 60 Broadway, 76 Maiden lane and at the corner of Fifth avenue and Ninetieth street. Undoubtedly Kurtz excels all competitors in the conduct of a first-class eating-house. Besides being thoroughly versed in stocking his store-rooms, he understands just how to please the general palate in the preparation of his dishes. Success is the best test of merit, especially in this business; and if Kurtz' merit is to be so tested, he stands pre-eminent over all other caterers. Each of the above places will accommodate from one to two hundred persons, and all of them, at almost any hour of the day, are filled. Strangers, visitors and residents will find Kurtz' the most satisfactory, as well as cheapest, first-class eating establishments in the city; while those who visit Central Park should not fail to call at the new and elegant retreat at the corner of Ninetieth street.

QUARTERLY MEETING.

Notice is hereby given that a Quarterly Meeting will be held under the auspices of the Indiana State Association of Spiritualists at Oxford, Benton Co., Indiana, commencing Friday, September 12th, 1873, at 7½ o'clock P. M., and continuing over Sunday. Come one and all.

If any of the friends, on arrival at the depot, are not met by the Committee of Arrangements, they will proceed at once to the Ohio House, or Treasurer's office, where they will be cared for.

J. R. BUELL,

Secretary of Indiana State Association of Spiritualists.

We are in receipt of a capital photographic likeness of Moses Hull. Since he is the first person who has dared to go before the public with his life experiences, it occurs to us that many admirers of truth and straight-forwardness may wish to obtain it we take pleasure in informing them that it may be had on application to him, at 27 Milford street, Boston, Mass. Price fifty cents.

HEALING by laying on hands, at 97 Clinton Place, by L. A. Edminster, of Boston. All female diseases successfully treated; the best of reference can be given.

Patients visited at their homes, or treated by Magnetic Conductors. No medicine used.

Terms \$2.00 each treatment; office hours from 9 to 11 A. M., and 2 to 5 P. M. Send stamp for return letter.

APPROACHING CONFLICT—

The irrepressible issues between universal liberty and despotism to precipitate a terrible war within five years that will terminate in the overthrow of the American Republic and the establishment of a military dictatorship.

Church, State and Capital are combined, under the leadership of the Republican party, to precipitate the conflict that will end in a defeat of their aspirations, and the ultimate triumph of industry, socialism and rationalism.

The nation is slumbering upon the brink of ruin as unconsciously as the citizens of Pompeii and Herculaneum in that awful moment that preceded the belching forth of Vesuvius.

The most astounding foreshadowing of the future destiny of this nation ever issued from the press.

A book of 250 pages will be sent to any address, post-paid, for \$1.50. Liberal terms given to agents.

Address, JOHN WILLCOX,
172 and 174 Clark street, Chicago, Ill.

THE undersigned, feeling that the times are ripe for a social club in this city, invites those who are of like mind to communicate with her, with a view to securing a suitable place for weekly meetings, for mutual improvement and social enjoyment, and with a hope of ultimately organizing a unitary home. Address, E. M. BECKWITH, Station D.

IOWA SPIRITUALISTS.

The Spiritualists of Iowa will hold their Fifth Annual Convention, at their Hall, in Walnut street, Des Moines, on Friday, Saturday and Sunday, October 3, 4 and 5, commencing at 10 o'clock A. M.

Good speakers will be in attendance, and at least one good test medium. The friends at Des Moines always take care of visitors.

So come on, all friends of the cause, speakers, mediums and everybody else, and let us make the occasion one worthy of our good cause.

J. P. DAVIS, Pres't.

J. SWAIN, Sec'y.

DES MOINES, Iowa, August 20, 1873.

NOTES ON MANUFACTURES.

The manufacture of Fire and Burglar Proof Safes, which may be said to have originated in this country, and only about twenty-five years ago, has now become an important industry. The men employed in it are numbered by thousands, and the capital invested by millions. Among the establishments which have gained an enviable reputation for the excellence of their manufactures in this line is the Hall's Safe and Lock Co., of Cincinnati, Ohio. J. L. Hall, Esq., President of the Company, has been practically engaged in the manufacture of Safes and Locks for the past twenty-five years, thoroughly understands every branch of the business, and has taken out letters patent for many valuable improvements which are now combined in the construction of their Safes. The company state that upward of 70,000 of their Safes are now in use, and that their "Burglar-proofs" have never been robbed, with a single exception, which was of the old style; and in this case the owners had been notified of its insecurity, and have since purchased one of their improved make. For their fire proof Safes they claim that the patent concrete filling with which they are lined, makes them not only absolutely fire-proof but also absolutely damp proof; that the filling always remains hard and never oxidizes the iron, and will remain good a life-time. These safes are finished in the most perfect and elegant manner, and are furnished with Hall's Patent Combination Locks, which are said to be the simplest and yet the most perfect now in use.

NEW MEDIUMS IN THE FIELD.

Mrs. S. S. Baldwin and the Dormand Bros. have just concluded a series of wonderful seances in New Orleans, all of which were well attended and highly satisfactory. These young men are as yet mere novices, with unsurpassed powers, yet no mediumistic experience, and with but little if any appreciation of their, as I regard it, great prospective mission.

MISS CROSBY, whose card will be found in another place, continues at 316 Fourth avenue. Those who visit her speak highly of her mediumship.

SPIRITUALISM IN NEW YORK.

Mrs. Katie Robinson, a first-class test and business medium from Philadelphia, will be at 316 Fourth avenue for two weeks only. Harry Bastian, one of the best physical mediums, will be here in a few days, and beat all the Rutgers-street ghosts.

WHITMAN'S CANDIES AND MINERAL WATERS,

MANUFACTURED FROM THE WATERS OF THE DEEP ROCK SPRING, OSWEGO, NEW YORK.

The testimony of the faculty is that as remedial agents these waters stand unrivaled.

Particularly efficacious in all affections of the kidneys or bladder; also beneficial in rheumatism, dyspepsia and all diseases arising from a disordered condition of the blood.

For sale on draught, or in bottle, by George A. Marble, dealer in all kinds of mineral waters, 26 Maiden lane, New York.

A NEW HYGIENIC INSTITUTION.

We call the attention of our readers to the advertisement (in another column) of Champion Cure and Liberal Institute, at Carversville, Bucks County, Pa.

The object of this institution, as its circular announces, is to promote among the people a pure morality, founded upon knowledge; and hence it purposes to deal liberally with the poor. Dutton Madden, the well-known Liberal, of Mechanicsburg, Cumberland County, Pa., will be financial manager, and all the officers of the institution are liberally-minded.

It is matter of congratulation that we now have begun an institution grounded upon the true philosophy and entirely free from sectarian bias—William R. Evans, the proprietor, being equally opposed to all isms.

A place where the sons and daughters of those who cannot approve a health-institution, or an educational one, dominated by a disposition hostile to progress, can be trained in all the physical, intellectual and moral disciplines has been a desideratum hitherto, but is now, we trust, an accomplished fact.

Certainly it is high time that men of liberal views should begin to found distinctively liberal schools, as far removed from the control of bigots on the one hand as from that of fanatics on the other. We are assured by the character of the men and women engaged in the present undertaking at Carversville, as well as by the direct encouragement of spirit-friends, that the germ there planted is to grow apace, and to become an example of success, to foster the establishment of similar institutions.

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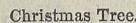
Dumont C. Dake, M. D., is having great success in this city. He is active, whole souled, in fact, one of the "whitest" gentlemen we have ever known.

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ART

Should Adorn and Beautify every Home,

The Orphans' Rescue,

Engraved on Steel by J. A. J. Wilcox, from the Original Painting by Joseph John.

This beautiful picture, and one of the most thrilling sentiment, lifts the veil of materiality from beholding eyes, and reveals the guardians of the Angel World. Fancy fails to picture what is here made real through the artist's hand, and words but feebly express the responses of our soul, as we look upon the boat with its hapless freight of children, beautiful and fascinating in tragic attitude and expression—the silvery lighted angels in their descent so soft, their flight of ease and grace, their countenances radiant with love so tender, combined with energy and power as they hover near with outstretched arms to save.

In a boat as it lay in the swollen stream, two orphans were playing. It was late in the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear bright sky along the horizon. Unnoticed, the boat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all earthly help. Through the foaming rapids and by precipitous rocks dashed the bark with its precious charge. As it neared the brink of the fearful cataract the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrous change in the little girl. Fright gave way to composure and resignation as, with a determined and restless impulse that thrilled through her whole being, she grasped the rope that lay by her side, when to her surprise the boat turned, as by some unseen power, toward a quiet eddy in the stream—a little haven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in despair fell toward his heroic sister, his little form nearly paralyzed with fear. But means of salvation calmed the "heart's wild tumult" and lighted the angry waters as the angels of rescue—they who were their parents—came to the little voyagers on waves of undying affection; when through that love which fills alike the heart of parent and child, a power was transmitted that drew the boat aside from its impending doom and lodged it in the crevice of the rocks, and they were rescued.

This work, whether considered in its happy conception and design, or in its fine rendering in line and stipple, is a triumph in art and exalted sentiment.

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Physicians and others will find it wholly unequaled in all cases of illness arising from excessive or perverted sexism, even when insanity and chronic unrest have resulted. The female illnesses springing from bad magnetism, inducing amative horror and disgust, brain disturbance and exhaustion, vital depletion and suicidal thought, all yield to PROTOZONE, while barrenness, sterility and brain softening are at once relieved. There is but one place where it is made, viz.,

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ANNA M. MEISEL,
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One hundred and forty-four propositions proved affirmatively and negatively from Scripture, without comment. Mailed for 25 cents. American News Co., New York.

PENNSYLVANIA RAILROAD.—
UNITED RAILROADS OF NEW JERSEY
DIVISION, foot of Desbrosses street and foot of Courtlandt street.

Change of hour. Commencing Sunday, Oct. 27, 1873.

For West Philadelphia, 8 and 9:30 A. M., 12:30, 4, 5, 6, 8:30 P. M., 12 Night.

For Philadelphia via Camden, 7 A. M., 2 P. M.

THROUGH TRAINS.

9:00 A. M., Great Southern Morning Express, for Baltimore and Washington; for the West, via West Philadelphia, Baltimore, and for the South, via Baltimore, and via Washington, with Drawing Room Car attached.

9:30 A. M., Western Express for West Philadelphia, Pittsburg and the West, with Pullman's Palace Cars, through from New York to Pittsburg, Fort Wayne and Chicago, Columbus, Cincinnati and Louisville, and with Parlor Cars from New York to Pittsburg.

1:00 P. M. Express for Baltimore and Washington, and for the West, via Baltimore, with Drawing Room Car attached.

5:00 P. M. Daily Western Express, for Pittsburg and the West, with Pullman's Palace Car, through from New York to Pittsburg, Indianapolis, Louisville and St. Louis, to Columbus, Cincinnati and Chicago.

7:00 P. M., Daily Western Express, for Pittsburg and the West, with Pullman's Palace Cars, for Pittsburg, Cincinnati and Indianapolis.

8:30 P. M., Daily Western Express, for West Philadelphia, Pittsburg and the West, with Pullman's Palace Cars, through without change, to Pittsburg, Crestline, Fort Wayne and Chicago.

9:00 P. M., Daily Great Southern Evening Express for Baltimore and Washington, with Reclining Chair Cars, and with Pullman's Palace Cars through from New York to Washington.

Tickets for sale at Ticket Offices, foot of Desbrosses and Cortlandt streets, and in Depot, Jersey City; and at New York Transfer Co.'s offices (Dodd's Express), No. 944 Broadway, New York, and No. 1 Court street, Brooklyn. Passengers, by leaving suitable notices at these offices, can have their baggage called for at residence or hotel, and carried through to destination.

Tickets for seats in reclining chair cars and compartment cars for sale at the Desbrosses street office.

A. J. CASSATT, F. W. JACKSON,
Gen'l Manager. Gen'l Supt.

* Daily.

Champion Cure and Liberal Institute,
AT CARVERSVILLE, BUCKS COUNTY, PA.,

WILL BE OPENED FOR PATIENTS
and pupils SEPTEMBER FIFTEENTH, 1873.
The Medical Department is under the charge of Mrs. Maud C. Walker, M. D., a regularly-educated physician, of wide experience in hospital and ordinary practice. She will be assisted by S. M. Sawin, M. D., an experienced army-surgeon, educated at Conception Medical College, Chili, S. A. The Academic Department is headed by S. N. Walker, A. M., a graduate of Vermont University, to whom application for circulars should be made.

ERIE RAILWAY.—SUMMER ARRANGEMENT of trains, taking effect June 23, 1873. From Chambers Street depot (for Twenty-third street see note below.)

9 A. M.—Cincinnati and Chicago Day Express. Drawing-room Coaches to Buffalo and sleeping coaches to destination.

1 A. M.—Express mail for Buffalo and Niagara Falls. Sleeping coach to Buffalo.

7 P. M. (daily).—Cincinnati and Chicago Night Express, Sleeping Coaches through to Buffalo, Niagara Falls, Cincinnati, Detroit and Chicago without change. Trains leave for

Port Jervis 8, 9, 11 and *11:15 A. M.; 4:30, 7:30 and *7 P. M.

Goshen and Middletown, *6, 8, 7:30, 11 and *11:15 A. M.; 3:45, 4:30, 7:30 and *7 P. M.

Warwick, 8, 11 A. M., and 4:30 P. M.

Newburg, 7:30, 9 and 11 A. M., and 4:30 P. M.

Suffern, *6, 8, 7:30, 11 and *11:15 A. M.; 3:45, 5, 6, 7:30, *7 and *11:30 P. M.

Ridgewood, Hohokus, Allendale and Ramsey's, *6, 8, 7:30, 11, *11:15 A. M., 3:45, 5, 6, 7:30, 7 and *11:30 P. M.

Paterson, *6, 6:45, 7:15, 8, 7:30, 8:45, 10, 11, *11:15, 11:30 A. M., 12 noon, *1:45, 3:45, 4, 5, 5:15, 6, *6:30, *7, 8, 10:30, and *11:30 P. M.

Newark, *6, 7:15, *8:45 and 11:30 A. M., and 3:45, 5:15, *6:30, P. M., and 12 Saturday nights only.

Rutherford Park and Passaic, 6:45, 8, 7:30, 10, 11, *11:15 A. M., Passaic only; 12 noon, *1:45, 4, 5:15, 6, *6:30, 8, 10:30 and *11:30 P. M.

Hillsdale, Hackensack and Way, 5, 8:15 and 7:45 A. M., 1, 3, 4, 5 and 6 P. M., and 12 Saturday nights only.

Spring Valley and Way, 5 and 9:30 A. M., 4:45 P. M.

Englewood, 5, 8, 7:30 and 9:30 A. M., 1:30, 3:15, 4:15, 4:45, 5:30, 6:30 and *7:45 P. M. and 12 and Saturday nights only.

Cresskill, 5, 8, 7:30 and 9:30 A. M., 1:30, 3:15, 4:15, 5:30, 6:30 and *7:45 P. M., and 12 Saturday nights only.

Sparkill, 5, 8, 7:30 and 9:30 A. M., 1:30, 3:15, 4:15, 4:45, 5:30, 6:30 and 7:45 P. M., and 12 Saturday nights only.

Piermont and Nyack, 8, 7:30 and 9:30 A. M., 1:30, 3:15, 4:45, 5:30, 6:30 and 7:45 P. M. and 12 Saturday nights only.

N. B.—Trains leaving Chambers street on even or half hours leave Twenty-third street 15 minutes earlier than above time. The 5 A. M. and 12 mid. trains start from Chambers street only.

N. B.—Trains on the N. R. R. and Newark Branch leaving Chambers street on quarter hours leave Twenty-third street 30 minutes earlier than the above time.

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On and after Saturday, July 26, trains will leave James Slip as follows:—Leave Thirty-fourth street, East River, 15 minutes later.

7:30 A. M.—New London express train, connecting with the steamer Sunshine, arriving at New London at 2 P. M.

7:30 A. M.—Greenport and Sag Harbor, Mail and Rockaway excursion trains.

9:30 A. M.—Port Jefferson, Locust Valley and Rockaway excursion trains.

12 M.—Rockaway express train.

12 M.—Special train for Newport, R. I., with drawing-room cars attached, stopping only at Jamaica, Mineola and Riverhead, arriving at Newport at 7 P. M.

3 P. M.—Rockaway and Hempstead express.

3:30 P. M.—Greenport, Sag Harbor and Locust Valley express trains.

5 P. M.—Port Jefferson, Locust Valley and Rockaway express trains.

6 P. M.—Northport, Locust Valley and Rockaway accommodation trains.

Trains connect at Jamaica with East New York and at Mineola with Hempstead.

Sunday trains leave Hunter's Point as follows:

9 A. M.—Port Jefferson, Northport, Locust Valley and Hempstead excursion trains.

10 A. M.—Rockaway excursion train.

1:30 P. M.—Rockaway excursion train.

7 P. M.—Northport, Rockaway and Hempstead trains.

7:30 P. M.—Rockaway accommodation trains.

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